

# The Missionary Intelligencer.

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## A Dozen Reasons for an Advance.

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*Because we need to keep up with ourselves.*

*Because we need to keep up with the work.*

*Because we are numerically and financially able.*

*Because to advance abroad is to increase our strength at home.*

*Because our churches are numerous, and larger, and more efficient.*

*Because of the persistent and insistent appeals of the missionaries.*

*Because we must conserve what has already been accomplished.*

*Because we can not look the world in the face if we halt at this critical hour.*

*Because all the tokens of Providence, and all the world opportunities urge us onward.*

*Because we have a fine group of missionary candidates ready to go when the word is spoken.*

*Because the beckoning hand of the man of Macedonia is seen lifted in every part of the pagan world.*

*Because the imperative, "Go ye," is as binding now as when it fell fresh from the warm lips of the immaculate Christ.*

## Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first five months of the current missionary year:

	1915	1916	Gain
Contributions from Churches.....	528	699	171
Contributions from Sunday-schools.....	152	141	*21
Contributions from C. E. Societies.....	176	428	252
Contributions from Individuals.....	401	287	*114
Amounts.....	\$52,847 54	\$55,582 49	\$2,734 95

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches.....	\$11,630 37	\$17,995 82	\$6,365 45
Sunday-schools.....	2,412 75	2,552 40	139 65
Christian Endeavor Societies.....	1,483 47	2,938 72	1,455 25
Individuals and Million Dollar Campaign Fund.....	15,983 55	17,417 75	1,434 20
Miscellaneous.....	1,447 47	1,692 38	244 91
Annuities.....	18,622 49	11,825 00	*6,797 49
Bequests.....	1,267 44	1,160 42	*107 02

\* Loss.

Gain in regular receipts, \$9,639.46; loss in annuities, \$6,797.49; loss in bequests, \$107.02.

1. Please note the general gain in the receipts. 2. There is a gain in all the **REGULAR** receipts. 3. The churches lead all the sources of income, and there is a gain in the number of contributing churches. 4. The total gain in regular receipts is \$9,639. 5. We are disappointed over the loss in annuities and bequests.

We ask the churches to be very prompt in forwarding their **March Offerings**. Let us keep up the gains to the close of the year. Send to **F. M. Rains, Sec'y, Box 884, Cincinnati, O.**

**As thou didst send me into the world,  
even so send I them into the world.**

Please send the March Offering!

If you did not reach your apportionment,  
try again.

There are more failures in missions due to  
lack of *will* than to lack of *strength*.

The number of additions reported in this  
issue of the **INTELLIGENCER** is 109.

Please study the *Financial Exhibit*. It is  
one important barometer of the life of the  
brotherhood.

That missionary method is poor, whatever  
be its name, when the offering of the church  
does not reach the missionary treasury.

Mrs. Eva Blanche Hill, Portsmouth, N. H.,  
died January 23. She was a warm friend of

the Foreign Society and aided it generously.  
She made three different gifts to its Annuity  
Fund.

"The Philippine Christian," published by  
our mission in the Philippine Islands, is a  
bright, sparkling weekly which enjoys a large  
circulation.

"I think every church ought to make an  
offering for Foreign Missions, extra from all  
other offerings, budget or no budget."—  
J. A. Taylor, N. C.

We hope that Prohibition will finally win,  
both because we believe it right, and also  
because it would be a tremendous help to the  
cause of world-wide missions.

Like all copies (of the **MISSIONARY INTEL-  
LIGENCER**), it seems to be exceptionally strong.  
I always look forward to the coming of this  
great magazine.—Gary L. Cook, Indiana.



"The Manila Daily Bulletin" gives a fine account, well illustrated, of our Vigan hospital, conducted by Dr. L. B. Kline and Mrs. Kline. There are five striking illustrations.

To affirm that Christ did not have a program for all mankind is to rob him of his deity. If he loved only a part of the race, he could not represent the Father of the spirits of all flesh.

Clyde Darsie, minister of the church at Mount Sterling, Ky., will spend about ten days visiting the churches of Bath and Montgomery Counties, stirring them up on the missionary problem.

The world's evangelization should be constantly upon the hearts and the object of prayer of every church. It is hoped that each church will make a place of increasing importance in its program and in its life for Foreign Missions.

Within about two years four of the best workers in China have fallen—James Ware, Mrs. Frank Garrett, F. E. Meigs, Dr. Butchart. This is a tremendous loss. Dr. Butchart leaves a wife and four small children to mourn his departure.

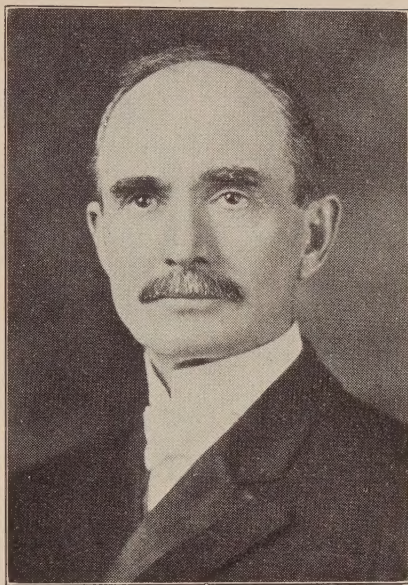
Word has just come that the church at Tulsa, Okla., J. W. Darby, pastor, enters the Living-link rank. The good news is coming from every quarter. Keep the Living-links lengthening. Let us aim to make a long chain with these numerous "links" this good year.

More and more the churches are making provision for regular and systematic support of our foreign work, which bears so many tokens of divine approval and blessing. These churches should no more think of neglecting their missionary obligation than overlooking their current expenses.

At the Cleveland Rally one speaker gave it as his conviction that the Foreign Society has saved our people from going out of existence. He is of the opinion that we would have hardened into one of the smallest sects on earth if it were not for the vision the Society has given the churches.

Only as a church fulfills her real mission does she justify her existence. It has been said that "the mission of the church is missions." The great Henry Martyn said, "The spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become."

Judge Frederick Henry, of Cleveland, advises churches that have difficulty in financing themselves to undertake to assist the



L. E. MURRAY, RICHMOND, IND.

Pastor of the First Church, which enters the Living-link rank. He is one of the wise and useful men of our ministry, and he and the whole church are to be congratulated upon their advanced step. They will pay the salary of Justin E. Brown at Luchowfu, China.

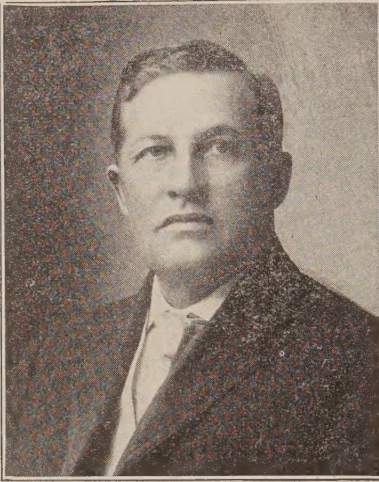
cause of Foreign Missions. The more churches do to send the gospel into the regions beyond, the more they have for their local work. Whatever the explanation, this is the fact in the case.

Sunday, May 7th, will complete 100 years of the life and service of the American Bible Society. During the century 115,000,000 of Scriptures have been circulated by this Society. Sunday, May 7th, will be Universal Sunday. For bulletins, leaflets, etc., address American Bible Society, Bible House, New York.

Kyle Brooks, pastor of the church at Henderson, Ky., and one of our good missionary men, has written a telling tract, "John Barleycorn on the Run; or the Overthrow of King Alcohol." The rum power is one of the great forces against the missionary interest on the mission fields. We do good, solid foreign missionary work when we help to close the saloons in America.

The new Year Book is truly a pretentious volume. Larger and more complete than any previous issue. It embraces 400 pages. It gives a birds-eye view of all the organized work of the Disciples of Christ. Here you find the most dependable statistics of our people to be had. It should be in the hands





M. J. GRABLE.

The church at Salem, Ohio, M. J. Grable, pastor, has voted to become a Living-link in the Foreign Society. This is an encouraging step, and we congratulate the pastor and the whole congregation upon its determination to move forward. Salem is one of our historic churches.

of every preacher and wide-awake church officer at least. All will be helped by examining it.

The Canadian churches are giving as never before to support the men in the trenches. At the same time money is pouring into the treasuries of the Canadian Missionary Societies as never before. The spirit of sacrifice is in the air. All the people feel it. One merchant said what many feel. He said it was his determination to be no better off at the close of the war than he was at the beginning of it.

W. E. Anderson, Chaplain U. S. S. "Brooklyn," flagship of the Asiatic Fleet, writes from Manila: "I preached for Brother Leslie Wolfe last Sunday night and had the pleasure of baptizing a newly-converted Chinaman. I am mighty well pleased with our mission work in Manila. I should like to impress the churches in the States with the need of men and money. It seems to me they should know the esteem this work is accorded by the Insular Government."

Let the friends of the Society bear constantly in mind its needs. It requires about \$1,200 every day to keep the work going. The gospel is preached to many thousands every day in the year. More than five hundred sick and afflicted ones receive the merciful treatment of our medical missionary staff every day. More than 6,000 pupils are in

daily attendance in the mission schools which the Foreign Society supports. Hundreds of orphans are fed and clothed and housed and trained in Christian living.

The World's Sunday-school Association and the International Sunday-school Association are about to launch a campaign for the purpose of financing an Adult Bible Class Movement in China. This is one of the most significant items of news that has reached us in a long time. What wonderful possibilities there are in such a work in China! Classes organized in our own stations last year by R. A. Doan were the first ever organized in China. Our people will join heartily in this Movement with financial support and prayer.

Sometimes people have hesitated to ask the strongest and finest students from our American colleges to go to the foreign field. Why should we? In Europe the strongest from educational halls have gone to the battle field—they are pouring out their life's blood in this terrible conflict. Can we ask less of the students of America with regard to our Lord's battle line in the distant fields? The non-Christian lands to-day demand the best and strongest lives of our land. They must be appealed to, and they must be enlisted, if the task is accomplished.

#### ONE PATH.

The night lies dark upon the earth, and we have light;  
So many have to grope their way, and we have light;  
One path is theirs and ours—of sin and care;  
But we are borne along, and they their burdens bear,  
Footsore and weary each upon his way;  
Mute is their sorrow, while we kneel to pray.  
Glad are they of stone on which to rest,  
While we lie pillowed on our Father's breast.

#### A GREAT CHURCH IN A SMALL TOWN.

Here is an example to stimulate any church. The church at Highland, Kans., has been supporting a missionary in China for several years. The last of this past September one of the missionaries and Bert Wilson visited that church and spoke on Sunday night. They did not make a call for money, but the next day fourteen of the people undertook the support of an additional missionary. Ten of them gave \$50.00 a year and four of them \$25.00 a year. Also that same day one of the men there began the support of his own missionary at \$600 a year. This makes three Living-links that little church of about three hundred and



fifty are supporting. Highland is a town of a thousand people. Two weeks later the building committee raised \$4,500 to build an addition to their church, and that addition has been dedicated, with all the money paid. The pastor says that without a doubt the two additional Living-links helped them in their building enterprise.

We have 500 churches that could do the same things if their eyes were not holden.

### IMPORTANT STATISTICS.

According to the last Year Book of the Disciples of Christ in the United States and Canada, we have the following:

Membership.....	1,142,206
Number of Congregations.....	9,415
Number of Preachers.....	6,018
Sunday-school Enrollment.....	972,120
Total Missionary Offerings for 1915.....	\$1,489,462

The statistics for our people for the whole world are as follows:

Church Membership.....	1,215,085
Organized Churches.....	10,333
Sunday-school Enrollment.....	1,016,466
Number of Preachers, Mis- sionaries and Native Helpers.....	7,549

These statistics of membership do not include unidentified members that are scattered throughout the world.

It is a sad fact that about all who were present at the organization of the Foreign Society in 1875 have passed on to their eternal reward.

Before we can expect people to pray for missions, to give to missions, to go as missionaries, they must *know*. Indifference can only give place to interest and interest to passion through *knowledge*. When the need is *known* and realized, responsive and worthy action is more likely to follow.

The missionary cause is not an extra nor a charity, but an essential in our Christian service. It is the one work our Lord assigned his people to do in his name and for his glory. In the doing of this work we grow in the grace and knowledge of our Lord and Savior Jesus Christ.

### MUSIC vs. MISSIONS.

In some of our prominent churches much more money is spent for *music* than for *missions*. One of these churches pays the organist \$25 per month and the choir leader \$50 per month. This would more than support a missionary. Last year this church gave less than \$70 for Foreign Missions.



H. R. FORD,

Pastor, Beaumont, Texas. This church becomes a Living link in the Foreign Society. The minister is one of our best pastors, and his church is loyal to his splendid leadership. This is destined to be one of our great churches.

Another of these churches pays the music director \$1,200 a year. This would support two missionaries. This church last year gave \$25 to Foreign Missions. No church can afford to spend so much on music which is not supporting one or more missionaries. Such music and such a course must be displeasing to the Lord. The Lord is pleased with good music if it is not used as an excuse for not helping to evangelize the world.

### OVER FIVE HUNDRED SUNDAY-SCHOOLS USING "LITTLE JOURNEYS."

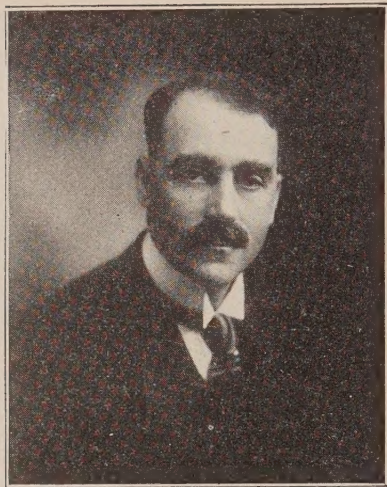
In April the travelers will arrive in Africa and will make a complete tour of the four Mission Stations there, in charge of a missionary guide.

Hundreds of leaders have testified as to their unqualified satisfaction with this course of missionary lessons for the Sunday schools. They say it is just what they have been needing. Many claim it has increased the attendance quite substantially. Still more are enthusiastic because it brings the boys and girls there *on time*.

"Little Journeys to Far Countries" should be used in every school among us, large and small. Here are some reasons:

1. The Sunday-School is the logical place for the systematic study of missions.
2. The "Little Journeys" lessons are quite simple and intensely interesting.





GEO. P. TAUBMAN,

Minister of Long Beach Church, California, which supports Mrs. Clifford Flopper, Nantungchow, China. This church gave \$1,118.00 for Foreign Missions last year. He has large plans for the church, and is an enthusiastic leader.

3. Only ten minutes, at the most, is required each Sunday.
4. It will help wonderfully in *raising your Children's Day Offering.*

If you have not seen this series of lessons send for a sample copy, or better still send *fifteen cents* and let us send you a full set of material so you may begin at once.

The Prayer Cycle is given in connection with the lessons and may be used independently if desired.

#### OIL OF GLADNESS.

Do you know that we paid last year \$625,000,000 for automobiles, \$160,000,000 for soda water, \$180,000,000 for moving picture shows, \$150,000,000 for candy, and \$20,000,000 for Foreign Missions? This amount includes the money given by all professed Christians. Is this playing fair with God? Is it playing fair with our brothers? What kind of an excuse are we going to give to God when we meet him in the judgment? Covetousness is idolatry; it is the sin of the age. Some of you spend more for gasoline to make your Ford go than you spend for the Gospel, which is God's method of spreading righteousness in the hearts of men. If we would be as good to the heathen world as we are to our automobiles we would evangelize the world in ten years. Let us see to it that the poor lost world shall have the oil of gladness, if it means that we must cut out the gasoline. If some people's auto tires were made out of

as poor material as is their consciences, they would soon puncture because of their constant stretching.

W. H. Book.

Columbus, Ind.

#### HENS OR MEN.

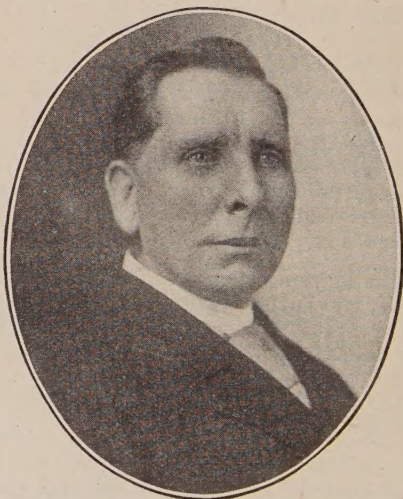
The inimitable Bert Wilson says: "Last year the members of the Christian Church averaged about forty cents apiece for Foreign Missions. In the large cities that is the price of a dozen eggs, and not always good eggs at that. Imagine a full-grown man standing at the altar of sacrifice and saying, 'Lord, here are twelve eggs; take these and evangelize the world.'

"The average Plymouth Rock hen will lay one hundred eggs a year, and many will lay over two hundred eggs a year. At this rate, the average hen would be worth more to the Kingdom of God than the average man.

"The Lord never put this world task upon our chickens, but it might be done more quickly if we would turn the financial part of it over to the hens. Which shall it be, Hens or Men?"

#### THE DEATH OF PRESIDENT E. V. ZOLLARS.

This splendid man and successful educator died at the home of his daughter, Mrs. Page, at Warren, Ohio, February 11. In his departure the brotherhood loses one of its most



useful men. He was a man of genuine faith, and his big, warm heart included all men. President Zollars was one of the best friends of the Foreign Society among our educators. His former students are scattered over our



foreign mission fields. His ability to inspire students for missionary service was wonderful. The Foreign Society never asked him to do anything that he did not respond promptly, cheerfully, and efficiently. He was a Life Director of the Society and its work bore heavily upon his big heart. When Foreign Missionary Rallies were held at Hiram College or Texas Christian University or Phillips University, over which institutions he presided with great usefulness, he uniformly dismissed the faculty and students and urged them to attend the sessions.

While President Zollars did his main work as a teacher and administrator, he was an able preacher of the gospel. He did a memorable work in Springfield, Illinois, before his call to Hiram. While in Hiram he was in constant demand as a preacher for great occasions: at Yearly Meetings, at Missionary Conventions, and at Church Dedications. It is fortunate that his best thoughts are preserved in the books he wrote. His writings will extend and perpetuate his influence.

We feel a keen personal loss in the departure of this strong man.



THREE LITTLE BROTHERS—MISSIONARY CHILDREN.

These are the three sons of Mr. and Mrs. Ray Eldred, who gave their lives to the Congo, Africa. It will be recalled that Mrs. Eldred died November 13, 1912, and Mr. Eldred died September 3, 1913.

From the left to the right: Joseph, who will be 10 next December; Ward, who will be 11 next August; Ray, who will be 12 in June.

These fine, sturdy boys are being reared by Dr. and Mrs. H. T. Morrison, Springfield, Ill.



# EDITORIAL.

## Great Gains.

The returns from the March Offering are encouraging. Only a start, however, has been made. It will require all of March and April to reveal the real situation.

Comparing the receipts of the first fifteen days of March with the corresponding fifteen days of 1915, shows that the churches, as churches, have made a gain in their offerings of \$5,213. This is splendid!

The gain in the number of contributing churches for the fifteen days is 249. We are sure that friends will rejoice over this gain also. It is very gratifying.

The Endeavor Societies show a gain in their offerings for the fifteen days of \$414.

The total gain for the missionary year, up to and including March 15, is even more gratifying. The churches have gained in their gifts \$10,620. The increase in the number of contributing churches is 451. The Christian Endeavor Societies gained \$1,869 in their gifts. The total gain on the year, including all gifts, \$9,937.

There was a gain every day for the first fifteen days of March with only one exception.

And during the first fifteen days of March eight new Living-link churches were reported.

The churches and friends everywhere are making a good start. Now for a united and enthusiastic "drive" all along the line to reach the \$500,000 mark! It can be done. *It must be done.*

Let there be no more marking time in any church. Onward, *onward!* Please send your offerings promptly.

## Marks a New Epoch.

We have just received a great telegram. Western Secretary, Bert Wilson, with headquarters at Kansas City, Mo., sent the following cheerful telegram from Wichita Falls, Texas, March 12th:

*"Five new Living-links this week, Wichita Falls, Gainesville, Bonham, Paris, and daughter of Colonel Miller assumes support of her own missionary. Full six hundred dollars raised at each place. Greatest week of my life. The Lord has wonderfully blessed us.*

BERT WILSON."

This is the greatest Living-link report ever received at the office of the Foreign Society. It is a source of the very greatest encouragement. The Brotherhood of Texas is looking to the East! This is six new Living-link churches in that State reported within the past week. Some of the older States will have



to look well to their laurels, lest Texas and California pass them in the missionary race. Texas is certainly coming to the front rapidly. There was already a respectable number of Living-links in that great empire. F. F. Walters is the minister at Wichita Falls. He is enterprising, and his church follows his leadership in a loyal way. E. H. Holmes is the pastor at Gainesville, and is one of Texas' best men, with genuine missionary passion and a burning desire to see the church do its full part. F. W. O'Malley is well seasoned in the service, and leads the church at Bonham. Last year he made the Riverside Church, California, a Living-link. Congratulations to J. N. Wooten and the excellent church at Paris. They are showing apostolic faith and heroism. The daughter of Colonel Miller properly appreciates the situation. The need is clear and definite in her mind, and she has the generosity of her liberal and honored father and is ready to do her part. We are hoping for a number of personal Living-links in the Lone Star state. This is the first.

What a splendid field marshal is Bert Wilson! All the elements of success, faith, intelligence, missionary passion, good judgment, industry, and tact are united in him; so that he has sprung to a place of real leadership of the missionary hosts in a comparatively short time. His relation to the churches of the middle west is of the very highest importance. Mr. Wilson is only in the morning of a large and a more useful day in the missionary propaganda among our people. He is an inspiration and a strength of the Foreign Society and his services are invaluable.

The above telegram marks a new epoch in our missionary development.

## National Missionary Congress.

The men's National Missionary Congress to be held in Washington, D. C., April 26 to 30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World Missionary Conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States.

All the important foreign and home mission agencies are making preparations to participate actively in the Congress. Missionary leaders regard the gathering as a potential event. The assemblage will face new world conditions of opportunity and need and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the Congress are being made by the Laymen's Missionary Movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26, and closing Sunday evening, April 30. The Congress will be a deliberative body, and the delegates, limited in number, have been allotted to the various Protestant religious communions upon an equitable basis. Each communion is



selecting its own representatives, and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robbins, Silas McBee, Dr. John F. Goucher, Ex-Lieutenant Governor A. J. Wallace of California.

Application for membership in the Congress should be made at once to the missionary agencies of the religious bodies or to the Laymen's Missionary Movement, 1 Madison Avenue, New York City. The registration fee is five dollars, and should accompany the application. The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

## The Full Gospel.

Much is being said in these days about a full gospel. Some men are accused of not preaching a full gospel. It is confidently asserted that in union revival meetings no man is free to preach a full gospel.

Generally speaking, those who talk and write most about a full gospel have in mind what is commonly called first principles. They refer in particular to the scriptural answer to the question of the penitent believer, "What must I do to be saved?" In union revival meetings Peter's answer to that question on the day of Pentecost is rarely, if ever, heard. Mr. Moody is reported as saying that if he gave that answer to inquirers he would split the meeting into smithereens.

It is well that the teaching of the New Testament on the subject of conversion should be given as it is there given, and without the change of one jot or tittle. No evangelist can do better, when men and women ask what they should do, than to give Peter's answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." That answer is easily understood and easily obeyed. It is simply perfect, and no man can improve upon it.

As Christ died for all mankind, no man can preach a full gospel who does not preach it as a missionary gospel. The Commission as given by Matthew reads thus: "All authority has been given to me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." As given by Mark it reads, "Go ye into all the world, and preach the gospel to the whole creation." As given by Luke it reads, "Thus it is written, that the Christ should suffer, and rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name unto all the nations." As given by John it reads, "As the Father hath sent me, even so send I you." As recorded in the Acts, it reads, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all



Judea and Samaria, and unto the uttermost part of the earth." In these passages we have these significant phrases: "All nations," "All the world," "The whole creation," "The uttermost part of the earth." We read elsewhere, "This gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations." In the Gospel according to John, the phrase "the world" occurs forty-five times. Christ is the light of the world; He came to save the world; God so loved the world that he gave his only begotten Son.

The apostles realized that they were missionaries and that they had a missionary gospel to preach. They realized that the Author and Perfecter of the faith was the original missionary and the originator of missions. They went forth, and preached everywhere, the Lord working with them, and confirming the Word by the signs that followed. They had only one task on hand and only one purpose to achieve, namely, that of preaching the gospel of the grace of God in all parts of the then-known world.

No man in this day preaches a full gospel who does not emphasize the missionary element in the gospel. He may give Peter's answer on the day of Pentecost; he may give the teaching of the Scriptures on all that relates to the new birth, and give it accurately; but if he does not show those to whom he speaks that the gospel is for every kindred and tongue and tribe and nation and people on the globe, and if he does not teach the converts that it is their first duty to make Christ known and obeyed in all creation under heaven, he is not the preacher of a full gospel. To the non-Christian Christ's gracious invitation is, "Come;" to the Christian his word of royal command is, "Go." And behind that word of command is universal authority.

The fact that so many Christians have no interest in missions and put forth no effort to give the gospel to all men everywhere demonstrates that they do not embody and worthily represent the full gospel. If they did, they would not stand aloof or oppose, but would use their best endeavors to fill the world with the knowledge of Christ and salvation through Christ.

## A Day in Matanzas.

While attending the Regional Conference in Havana, it was the privilege of S. G. Inman and the writer to spend a day in Matanzas. Elmer Griffith arrived the day before, and Mr. and Mrs. Burner were very happy in consequence. The visit in Matanzas was thoroughly enjoyed, and it is believed that the services of the day will bear much fruit.

The Foreign Society has work at one central station in Cuba and at six out-stations. All its work is in and

around Matanzas, a city sixty-three miles from Havana, with a population of 40,000. In addition to the work at the central station, there is a flourishing Sunday-school at La Loma, on the outskirts of the city and a mile from the church. The other places in which work is carried on are as follows: Cidra, twelve miles distant, with a population of 1,100; Jovellanos, thirty miles distant, with a population of 8,000; Manguito, eighty miles distant, with a population of 1,200; Mosta-



cilla, a country district forty-seven miles distant; Union, twenty-two miles distant, with a population of 5,000.

The Society has a fine property in Matanzas, a chapel in Union, and a lot in Manguito. The property in Matanzas is said to be the best property owned by our people in Latin America. It was built by Melvin Menges, and, with the land, cost about \$20,000. It is worth at the



ELMER L. GRIFFITH,

Our new missionary at Matanzas, Cuba. He was educated at Johnson's Bible College, College of the Bible, Lexington, and College of Missions. He has done special work among boys. Mr. Griffith will conduct a school for boys at Matanzas and be associated with W. L. Burner. One man in Virginia provides most of his salary.

present time \$25,000. The building is large enough for all purposes and is admirably arranged. Every inch of space is utilized. There is ample room for the church and Sunday-school and the Young People's Society. The missionary family lives in the building and finds it convenient and comfortable. The chapel in Union is built on a lot donated by a generous friend of the work. Another friend has given a lot for church purposes in Manguito.

The visitors had the pleasure of worshipping with the church and of at-

tending the two Sunday-schools in Matanzas. Both schools are doing good work. The school at La Loma is much the larger of the two, and is one of the largest in Cuba. It meets in a rented building that is much too small to accommodate those who attend. In one room not more than twelve feet square forty children were studying the Word of God. The school should have a suitable building of its own. From all the indications, it would not take long to build up a church in that part of the city. It was a refreshment of soul to see the clean and bright faces of so many boys and girls and to hear them sing. The Cuban Christians and children are not afraid to let their voices be heard.

On Sunday evening after the Communion and a sermon in Spanish by Mr. Inman, Julio Fuentes and Jacobo Gonzales were ordained to the work of the ministry. One of these men has been preaching for five years and the other for seven. Both had demonstrated their fitness for their calling. In addition to these two, the church has a group of promising young men who assist in the Sunday-schools and who are always ready for any service the missionaries in charge may suggest to them.

Mr. and Mrs. Burner are very happy in their work. They are admirably adapted to Cuba. They love the people, and study how they can do most for them. They have been on the field less than two years and a half. In that time they have acquired a working knowledge of the language and a pretty thorough knowledge of the missionary situation in Cuba. To a visitor, they appear to speak fluently and accurately in Spanish. The people listen to them with unmistakable interest. Baby Burner is a comfort and a joy to his parents and to all connected with the Mission.



Mr. Griffith's accession means that the effectiveness of the work will be greatly increased. His training qualifies him for the service in Matanzas. As soon as he gets a sufficient mastery of the language, he will begin work among the young men of the place. Before the end of his first day in Matanzas, it was evident that the young men and boys were being drawn to him. His build and bearing attracted them. They saw friendliness and helpfulness in his face and in his movements. Before many months go by, he will have an out-door gymnasium and Bible classes: he will be doing all the things that are done by the Young Men's Christian Association. Mr. Inman is of the opinion that these two men will set the pace for every mission in Cuba. They will give an impetus to every part of the work on the Island. W. B. East never did a better thing than when he engaged to support Elmer Griffith in the Cuban Mission.

As in every other part of the world, the cost of living is rising constantly. Apart from rent, living in Matanzas is more expensive than in Havana, and Havana is one of the most expensive cities in the Western Hemisphere. The friends of missions must bear this fact in mind and prepare to take such action as the case requires. The men and women on the field must be supported on such a scale that they can have nourishing food, suitable clothing, and sufficient mental and spiritual pabulum if they are to be at their best always and to do their best at all times, and thus worthily represent the churches at the home base and the Head of the Church as well.

Mr. and Mrs. George W. Muckley spent a day and two nights in Matanzas and greatly cheered and heartened the missionaries and the believers. Mr. Muckley preached in the



W. L. BURNER.

church; Mrs. Muckley's presence was a joy to Mrs. Burner and to the women in the mission. It is seldom that Mrs. Burner sees the face of an American woman in her home.

The request of the missionaries in Cuba is the same as that which comes from every field, and is this, "Pray for us." All can help with their supplications to God on behalf of the workers and their work.

All can ask God to grant that his Spirit may rest upon them, the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge and of the fear of the Lord, to direct and hearten and prosper them in all the way and work of life. All can ask that their lives may be very precious in His sight, and that they may be preserved against the pestilence that walks in darkness, and the destruction that wastes at noonday. The Lord deal graciously and bountifully with his children in Cuba and in all other places of his dominion.

## Children's Day.

It is not too soon to be thinking of this glad great day, the first Sunday in June. The contemplation of its joy thrills the hearts of the children and of the teachers and the Sunday-school officers.

The time is not far away. It will be here before many moons. The Children's Day supplies should be ordered in good time, that there may be no mistakes nor delays. It requires time to have everything in good shape.

Last year the children gave \$93,688. No doubt they will go beyond the \$100,000-mark this year. A number of our schools are swinging into the Living-link column. Already a half dozen schools are in this rank, sitting on the front seat.

The Children's Day supplies this year are, without question, the very best we have ever furnished. Special

pains have been taken to please all. The supplies will be found suited to all classes of schools.

Children's Day has a very important place in the life of our people. Some of our missionaries received their first impulse to go to the field during the Children's Day season. It quickens the whole church to a larger and better life; it impresses the community that something very important is being done. It often leads to many additions to the Church.

From every source comes news of added efficiency and growth in our Sunday-school ranks. Our people are enjoying rare leadership in this great work. Right along with this growth should also develop the missionary spirit. No school is full-rounded in its plans that does not give itself to the great task of world-wide missions.

## You English Are Too Slow.

H. C. Hobgood, of Lotumbe, Africa, tells the following story:

On the last trip up the Lokolo River with Ray Eldred they came to a certain village. They noticed the old Chief wearing Catholic Badges, but he received them cordially and arranged for a meeting. When a large crowd had assembled, Ray Eldred preached a great sermon in which he showed that Christ was Lord, that we should pray to him and not to the Virgin Mary. The old chief was greatly agitated. Finally unable to stand it, he left the meeting. When the meeting was over, he came to see Mr. Eldred. Greatly wrought up, he said: "What's this new doctrine you're telling us. When the Catholic teachers came here I thought their teaching so much better than our old superstitions that I accepted it; now you come, telling us we are all

wrong. I am all wrought up about this thing. Why didn't you come sooner? *You English are too slow.*"

We have been too slow in reaching that village. Already large numbers were grounded in a perverse form of Christianity. It comes with poor grace for us to criticise others, when we are too slow in presenting our own simple plea. There are two thousand villages in the Congo now open to our missionaries and our message. Shall we be too slow in entering them and allow false faith to go in before us?

What a terrible condemnation, if at the judgment bar of God thousands and millions of heathen people, who might have been saved by an awakened church, should point accusing fingers at us and cry out as did this old African chief, "*You English are too slow.*"



# CONTRIBUTED ARTICLES.

## J. H. Goldner: An Appreciation.

FREDERICK A. HENRY.

Strong and full-rounded to his task!  
Such is a fit characterization of one whose seventeenth year of continuous pastorate finds his people a unit—vexed by no factions within, ardent in



J. H. GOLDNER.

Pastor Euclid Avenue Christian Church, Cleveland, O.

the great quest without. The primacy of the Euclid Avenue Church in Foreign Missions may be wrested from her with no envy of rivalry, for many fields have equal or greater possibilities; and the like guerdon of any is the gladness of all. But the far-flung battle-line of the church can never fail of the sustenance which it expects from J. H. Goldner's parish. To him a church without missionary zeal is a misnomer.

It is thus no accident, no spasm of enthusiasm, that gave his church not always or necessarily first place in support of Foreign Missions, but ever and naturally a place in the front rank. Devotion to first principles asks no better guaranty than consistent devotion to missions throughout the world,

to Foreign Missions along with and as a part of the whole work of the church at home and abroad.

His pulpit is vocal with scriptural doctrine—incessantly the gospel message. But it is doctrine that issues in action. And this is what makes it a living doctrine, self-renewing, refreshing to his church through its years of steady, thrifty growth, on and on—in Cleveland, in Ohio, in America, to the uttermost parts of the earth. Many a church stagnates on doctrine. The reason is that no doctrine, no form of words or practice merely, is really sound unless it carries. The message must keep winging its vital way to every creature or it dies.

Under this regimen of doctrine translated into action our Brother Goldner is rearing a great church, himself growing as it grows. He employs no fantastic methods to gain attention; but there is not any relaxation of the firm hold he has upon the work in hand, never any failure to plan in advance for every detail of that work. No emergency finds him unprepared, nor does he ever seem hurried or spent with nervous anxiety. He works, and his people work with him. Enthusiasm of the inner rather than the outer sort distinguishes his ministry; but it is contagious and durable. Quietly he opens the eyes of his congregation to new vision; and seeing, they lack not volunteers for new achievement. Efficient democracy in church or state is almost a paradox, for it is attainable only by that wisdom of leadership which, without exalting the will of the leader, wins the willingness of the led. Such is the relation of pastor and people at Euclid Avenue.

The administrative detail of this church could not always be borne upon one pair of shoulders, and so, a few years ago, the office of General Secretary was created. Howard Spangler, called to this responsible position, seconds with admirable skill and energy at every turn the pastor's own unremitting watchfulness over the flock. For the minister now keeps in even closer personal touch than before with each individual in his congregation and every activity of his church.

It is difficult to analyze exhaustively the qualities which have made this ministry so effective and the minister himself so firmly intrenched in the affectionate esteem of his church. Briefly one might specify, first, the inclusiveness of his interests. They embrace all the activities of the church at large: Kulpahar as well as Cleveland, the Congo as well as the Cuyahoga; missions, whether city, State, home, or foreign; the orphan, the aged, and the sick; Hiram College that is near, and the University of Nanking far away—the sum of which is represented by the Men and Millions Movement that

here has come and gone, blessing and blest.

A second quality is his steadiness and the even tenor of his way and work, which, without sensation or cessation, continues persevering and tireless in the upbuilding of his church in stature and grace.

His preparedness may be mentioned third, and defined as readiness to meet all exigencies, with careful forethought for the minutiae of each service and duty of the church.

Fourthly, our Brother Goldner has the godly gift of Christian ambition and optimism; the forward, upward look that brooks no backward steps, but pushes ever onward to new and higher goals of church as well as personal endeavor.

And lastly—though I repeat that this appreciation is but partial—one must not overlook his rare tactfulness, which is never self-assertive, neither two-faced nor weak-kneed, but persuasive and sympathetic, inspiring and endearing.

So, therefore, I estimate him: strong and full rounded to his task.

*Cleveland, Ohio.*

## The Panama Congress.

A. MC LEAN.

The Panama Canal has directed the attention of the Christian world to Latin America. Panama is now at the crossroads of the nations. By means of the Canal, the ten republics to the north of the Canal and the ten republics to the south can be reached at much less expense and in much less time than ever before.

Soon after the Edinburgh Conference in 1910, the question of holding a similar conference in the interest of Latin America was considered by a group of earnest Christians in North America. The Panama Congress was the result. Eight commissions were appointed to prepare reports on the

following subjects: Survey and Occupation, Message and Method, Education, Literature, Women's Work, The Church in the Field, The Home Base, Co-operation and the Promotion of Unity. These reports were written after the most diligent study of all the sources available, and were printed and sent in galley form to experts in all parts of the world for criticisms and suggestions. After a most careful revision in the light of the criticisms and suggestions, they were printed again and sent to all the delegates in advance of the Congress. These reports formed the basis of the discussions and findings at Panama.



Much of the information found in these reports was a surprise to many persons who consider themselves fairly well informed concerning the present condition of the world. Latin America has an area of 8,459,081 square miles; Anglo-Saxon America has an area of 6,577,700 square miles. Latin America has a population of 80,203,902; Anglo-Saxon America has a population of 108,679,000. A century ago Latin America had a population of 15,000,000; it has a population now of over 80,000,000. It is believed by some authorities that before the end of the present century its population will number 250,000,000, and that it is able to support a population of 500,000,000. The Latin American peoples are not among the peoples Lord Salisbury spoke of as "the dying nations." They are rather among the peoples that President Wilson spoke of as "forward-looking" nations. Their golden age is not behind, but before them. They are confident of their future greatness. They are therefore hopeful peoples among whom to work.

The Congress was organized with Prof. Eduardo Monteverde as Honorary President; Robert E. Speer as Chairman; S. G. Inman as Secretary, and John R. Mott as Chairman of the Business Committee. Committees on the Press and on other subjects were appointed. The body of the Congress was made up of missionaries, missionary administrators, teachers, editors, publishers, representatives of the Bible and Tract Societies, of the Young Men's Christian Association, the World's Sunday School Association, the Student Volunteer Movement, business men and women deeply interested in the progress of the gospel. The delegates and visitors numbered 481. The membership of the Congress represented all the republics in Latin America, the United States, Canada, England, France, Holland, Denmark, Italy, and Spain. About

half the delegates and visitors came from sections of the world outside Latin America.

One day was devoted to the discussions of each of the reports. The chairman of the Commission opened the discussion by calling attention to its salient points. Each speaker that followed had seven minutes in which to present his thought. The last half-hour of each forenoon was set apart for an address on some devotional theme. At night two speakers spoke on subjects appropriate to the purposes of the Congress. The addresses were in English, Portuguese, and Spanish. The addresses in Portuguese and Spanish were interpreted for the benefit of the English-speaking delegates.

The one thought most stressed was the need of co-operation. Denominationalism was said to be an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity. It was declared to be impossible to meet the demands of the great social and missionary opportunities presented in Latin America without co-operation on the largest scale. A divided church cannot do the work that must be done before Latin America will become a section of the kingdom of God. This is particularly evident in the matter of education. Latin America has great institutions of learning. Some of these were founded before the Pilgrims landed on Plymouth Rock. Thus the University of Santo Domingo was founded in 1538; the University of Peru in 1551; the University of Mexico in 1553. But from forty to eighty per cent of the people of these lands are illiterate. Schools of all grades must be provided. Schools easily the best of their kind must be opened and sustained if the churches are to accomplish their purpose. Universities ranking with the best in Latin America and teachers as well qualified as any

in the world must be supplied. It will take millions to do this. It was said over and over again that no single communion, no matter what its numerical and financial strength, can meet this need.

What is true in the matter of education is equally true in the matter of literature. The teachers and other leaders of thought in Latin America must be reached. Books, magazines, and papers of the highest grade must be published and placed within the reach of all who are willing to read them. Only the best will suffice. Here again co-operation is needed. No one people can do what the situation requires.

What is true of education and literature is true of all forms of benevolent work and of evangelism. The student class and the highly educated have broken with the church and have abjured religion as out of date. The students and leaders must be approached by men who are their peers in ability and training in order to command and compel their attention. No one communion can furnish the men of this sort who are needed. It was said at Edinburgh that uniting the present force of missionaries would be equivalent to doubling the number of workers on the field. With the great and growing needs of Latin America, it would seem that any lessening of efficiency is almost a crime. It is by co-operation and not by competition that these peoples to the south of us can be won for Christ.

Some very significant things relating to the subject of unity were spoken on the platform of the Congress. One bishop said that in his work in Brazil he was not seeking primarily to build up the church of which he was a member and the church of his love, but to build up the kingdom of God in Brazil. A Presbyterian Doctor of Divinity said he looked forward to a

time within a century when there would be no Presbyterians. And more astonishing still was the saying of a Methodist bishop that he hoped for the day when there would be no Methodists. These sayings and others like them indicate how far the spirit of unity has spread and prevailed.

Surely we are living in the dawn of a better day than we or our fathers have seen. Before the Congress met, many had grave fears as to the outcome. It appeared that there were breakers ahead. The harmony that emerged when the delegates came to see eye to eye was wonderful and most gratifying. To many of the delegates the words of Scripture expressed their thought: "This is the finger of God." They felt that the Spirit of God guided the thoughts and the conclusions of all present.

The peoples of Latin America live under republican forms of government. At the same time there is a system of caste that is almost as rigid as that of India. The caste system is based on social rank, on wealth and culture, and not on race or color. The question of color is seldom raised. Marriage between members of different races is common.

It was insisted in the Congress that while Anglo-Saxon Americans wish to share with Latin Americans that which is most precious to them, namely, a knowledge of God as Father, and of Jesus Christ as Savior and Lord, the open Bible, and the highest Christian ideas and ideals, Latin America has something to give in return. Latin America is rich in the inheritance of culture, the sense of beauty, the grace of manner, and the spirit of chivalry which runs in the blood of Latin peoples, and which can be ripened only by time. It was said that workers in Latin America should be men of refinement and genuine courtesy, if they would succeed. If they are brusque and harsh and unsympathetic,



they will certainly fail of the best results.

At present it is impossible to co-operate with the Catholic Church. But it is possible to co-operate with individual Catholics. Some of the Catholic leaders have said that the task is too great for them, and they have said that they are ready to welcome all who are prepared to help. A man who had been brought up in the Catholic faith said that the best thing that could happen the Catholic Church would be to have the ideals of the evangelical church spread in all parts of the Latin American world. He gave it as his belief that the success of the United States was due in large measure to the deeply religious training of the Puritans.

The twenty representatives of the Disciples of Christ who were at Panama conferred about the needs and opportunities and came to the conclusion that it was very desirable that our people should do more than they are now doing in Latin America. This was the judgment of John R. Mott and of the Business Committee of the Congress. Dr. Mott expressed his feeling that the Disciples of Christ because of their presentation of Christianity on the simple original terms

which have universal adaptation have a colossal responsibility, and he further expressed his hope that they would have a larger vision of service in Latin America.

It is the conviction of many that the Congress of Christian workers and leaders in Panama, February 10-20, 1916, to consider the needs and claims of and the opportunities in Latin America was one of the most significant and influential gatherings in all the history of the Western Hemisphere. It is believed that missionary work in that part of the world will go forward by leaps and bounds; that the Catholic Church will gird up its loins and address itself in earnest to the work in hand; and that the church in North America and in all other parts of the world will be greatly helped in its life and work.

There may be a reaction; but things can never be again as they were. For it is not more certain that all rivers run to the sea than it is that all the spiritual forces of our time tend towards the oneness for which our Lord prayed and for which the ages wait. When that prayer is answered and all believers are one, even as the Father and Son are one, we shall see the Kingdom come with power.

## The Tragedy of Those Annual Church Reports.

BERT WILSON.

For the last few weeks our church papers have been publishing a large number of annual reports of our churches. In many cases were given contributions for local expenses and missions. The amount given for missions in nearly every case is surprisingly small. In fact, it is a tragedy to see how lightly our churches regard the missionary obligation. One church reports \$4,700 for local expenses, only \$100 for missions. Another reports \$5,400 for local expenses and \$450 for

missions; another, \$6,000 for local expenses and \$570 for missions. A few had the proportion a trifle higher. Note the following:

<i>Current Expenses</i>	<i>Missions</i>
\$7,300 00	\$2,000 00
12,700 00	8,300 00
19,000 00	3,200 00
4,200 00	2,000 00
3,000 00	1,100 00

But in no case does a church report as much for missions as for local expenses.

Twenty-one churches spent \$114,700 on themselves and less than \$25,000 for missions. At this ratio the church takes nearly eighty cents of every dollar raised for its own support and only sends twenty cents to the mission fields. Every real Church of Christ should give as much to missions as to local expense, and about one-half given to missions should go to foreign mis-

sions. Our ministers ought to be cautious about giving an annual report to the papers unless a large part of the money raised be given for missions. "The first work of the whole church is to give the gospel to the whole world." And "as much for others as for self" is one of the slogans of the "Laymen's Movement." Many of our churches are doing better, and therein is hope.

## The Pastor As a Missionary Leader

A. W. FORTUNE.

The success or failure of the missionary enterprise will to a large extent depend upon the pastor. He is naturally the leader, and the church looks to him for guidance. If he is narrow and self-centered he will have a church of the same character. If he is broad and self-sacrificing he will build up a church whose sympathies are as extensive as the race. The church needs men as pastors who regard the world as their parish and who feel obligated to help win it for Christ. When the church is led by such men its task will be the one which the Master left it—to make disciples of all the nations.

### THE PASTOR THE LEADER IN MISSIONARY EDUCATION.

The main reason why Christians are not more enthusiastic in missionary work is that they are ignorant. They are blind to the world's need and they know nothing about what is being done by the Christian missionaries to meet that need. This ignorance is staying the progress of the Kingdom, and the pastor is the one who must remove it. To do that he must be so well informed on the subject of missions that he is as much at home when he is discussing the progress of the Kingdom in the

twentieth century as when he is talking about the achievements of the first century. The pastor cannot educate his people by preaching one or two sermons a year on formal occasions. He must make missions a vital part of his preaching on all occasions. He should be so familiar with the condition of the pagan world and of the methods and achievements of the missionaries that he will constantly be using these as illustrative material in his sermons and prayer-meeting talks. He should remember some missionary achievement in every public prayer. The task of the pastor is to make missions real and vital to the church, and this can be done not by bringing it into the church once or twice a year, but by keeping it there throughout the year.

### THE PASTOR THE LEADER IN MISSIONARY GIVING.

As the pastor leads in the building enterprise, so he must lead in the missionary enterprise. As he leads in raising funds for the work at home, so he must lead in raising funds for the work abroad. To succeed in this he must do at least three things: He must inform the church of what is being done with the money that has already been



given; he must do this so frequently that it will get into their consciousness; he must present the need of more money, and he must emphasize it so that others will feel it as he does. In the second place, the pastor must lead the official board to give missions a larger place in the annual budget. The official board looks to the pastor for suggestions along other lines, and they will follow his suggestions along missionary lines. In the third place, the pastor must set the example by his own giving. He is the leader of the people, and he must lead by his example as well as by his words. If he fails to give he cannot expect the church to give in a large way; but if he makes sacrifices in his own giving, his influence will be an inspiration to others. Many a pastor has built up a great missionary church by leading in the grace of giving.

#### THE PASTOR THE LEADER IN ENLISTING VOLUNTEERS.

The greatest need in missionary work to-day is the enlistment of lives, and the pastor must take the lead in supplying that need. Unless the missionary task is magnified it will not appeal to the brightest young men and women. The pastor should present missions as the greatest cause to which life can be consecrated, and when he does this his message will bear fruit. Dr. C. W. Mateer expressed this conviction when he said, "When a missionary gospel is preached in the pulpit, then the people will give and their sons and daughters will go." The pastor should frequently pray that the Lord of the harvest will send forth laborers into his harvest, and he should make that prayer with reference to the young people in his own congregation.

Many of the brightest young men and women, who might invest their lives in missionary work, have never had the missionary call brought home to them in a personal way. The preacher should seek, in his public addresses and in his prayers, to impress the cause of missions upon the young so that they will be compelled to take it into account when choosing their life-calling. The wise pastor will find opportunity to speak the word which will help young people to invest their lives in the cause of missions. A thousand influences are brought to bear upon them to induce them to consecrate their lives to business or to the professions, and if the preacher does not bring the cause of missions before them, who is there that will do it? Many a missionary can look back to the time when a consecrated pastor spoke the arresting word, "My brother, the Lord needs you in his effort to overcome paganism."

#### RESPONSIBILITY AND JOY OF THE PASTOR.

There is no one who has greater responsibility than the pastor. The education of the church rests upon him. The way the church gives and the way the church sends will depend upon him. If the church fails it is because he has failed. There is no one who has greater joy than the pastor. When he sees the church developing along missionary lines; when he sees the church giving in a larger way; and when he sees the youth consecrating their lives to the missionary task, he can feel that he has had fellowship with God in the great work of world-evangelism.

*The College of the Bible,  
Lexington, Ky.*

## Heroism Needed.

[EDITOR'S NOTE.—Extract from an address delivered by the late beloved Isaac Errett before the National Convention, Richmond, Va., October 18, 1876. He was the first President of the Foreign Society, and remained in that position until his death, December 19, 1888.]

If it is *duty* to "go into all the world and preach the gospel to every creature," then let duty be done, and let God take care of the consequences. If



ISAAC ERRETT.

God bids me go and quarry in flinty rocks that defy the hardest steel, it is nothing to me if I can do no more than dull my drill and sharpen it again. I must sharpen and drill and dull, and sharpen and drill and dull, if I can do no more. And when He comes who sent me there, if I can do no more, I will answer his flash of fire from the skies with a shower of sparks from the stubborn rock which I smite in his name; and he shall find me pecking away, even if there be no result—*because he told me to*. The rock may not be the worse for it, but my heart will be the better for it. If the rock has not yielded, my soul has grown stronger, and has risen into a stateliness and might that only come as the reward of

faith clinging to duty for duty's sake. And when I shall show Him my battered pick and broken drill, and stand before him, covered with the sweat of my unyielding toil, and only those broken and battered tools as the fruit of my labor, I shall expect to hear him say, "Well done." But if He come not, I must work away.

I believe that what we need, above all things else, is an infusion of the heroic element into our faith—a heroism that laughs at impossibilities, and balks not when asked to remove mountains. We have reasoners, exhorters, debaters, planners, critics, scribes—and perhaps Pharisees—in plenty; now we want heroes and heroines! A few martyrs for Christ's sake would be worth more to us than thousands of gold and silver. If, on coming here, we had received letters from brethren and sisters pining in dungeons for the truth's sake, and messages sent to us from the blistered lips of martyrs suffering in the flames for the dear love of Christ, it would do more to rouse us to enthusiasm and bring us nearer to the heart of God, and consecrate us anew to his service, than the tidings of a thousand victories on easy fields, won almost without cost. Our faith is too soft, too effeminate. The cross is on our lips, in our songs and sermons, but not on our shoulders. We are sound and respectable and intelligent and dignified and polished, and all that, but we are not heroic. We are scared at the very shadow of the cross. We dare not, like Abraham, go out at the voice of God, not knowing whither we go—content that God shall lead us. We hug the shore in our sailings, and tremble to get out of sight of land, no difference how many stars of promise hang over us, or how steadily the polar star gives forth its light, or how many voices of Providence come on the breezes to tell us of bright lands of



promise far away. If we send out spies, they can only tell, when they return, of the giants, the sons of Anak, and the walled cities, and say, "We be not able to go up against the people, for they are stronger than we." And if here and there the form of a Caleb or a Joshua is seen, holding up the mighty clusters of the grapes of Eshcol, and testifying, "Let us go up at once and possess the land, for we are well able to overcome it," we proceed at once to

pelt them with derisions and drive them from the camp. If I were asked what, above all other things, we need to pray for, in view of our present circumstances, needs, and perils, I would say, "Let us pray God to give us a few heroes—men like Judson, who will go forth and welcome toil and suffering, and apparently fruitless labor, for the sake of Christ." It was six years before Judson was cheered with a single convert.

## The Departure of Dr. James Butchart.

The sad news of the death of Dr. James Butchart, Nanking, China, February 15, has been received. He had been ill for some weeks. We had been led to believe that he was recovering.



JAMES BUTCHART.

The unexpected news was, therefore, all the greater shock.

Dr. Butchart was a leader in his profession. The Pulte Medical College, Cincinnati, graduated him in 1889, from which he received a gold medal. The Eye and Ear Hospital, New York, gave him her degree in 1891, and he reached China the same year. During his twenty-five years' service in that

land he kept to the forefront as a medical missionary. The Union Medical College, Nanking, called him to her service. This was a rare distinction. The term of service in that great institution was brief when the heavy hand of disease laid itself upon him.

The most important work of this brave man was at Luchowfu, China, where he built a splendid hospital and did a medical work of the very highest order. He was favorably known for hundreds of miles round about. The work was merciful, and the influence widespread and enduring.

The passing of this good man comes so soon after that of F. E. Meigs that the Foreign Society and the China Mission are left dazed and overwhelmed with grief.

Those who labored with him or who knew him will testify as to his character and usefulness in the following appreciations:

### THE BELOVED PHYSICIAN.

Such was Dr. Butchart. The news of his death brought a sense of great personal loss to me—and to hundreds. Multitudes have been blessed by his ministry, and upon the tablets of their hearts is inscribed his lasting memorial. He was eminent, both in ability and consecration. His was a notable task, lovingly and cheerfully done. It will be an inspiration to many.—W. P. BENTLEY, Santa Cruz, Cal.

## FROM JAPAN.

I am very sorry to hear of the death of Dr. Butchart. He has done a splendid work for China and will be greatly missed. I pray that some good young doctor may soon offer himself to go out to prepare to take up the work Dr. Butchart has been doing.—M. B. MADDEN.

## FAR-REACHING INFLUENCE.

It is difficult to form a just estimate of Dr. Butchart's work. The splendid hospital at Luchowfu is the visible monument to his zealous heart and capable hand; but only the future can fully reveal the far-reaching influence throughout all that city and district of the years of faithful, earnest work.—KATE G. MILLER, Louisville, Ky.

## THOUGHT IN TERMS OF SERVICE.

Dr. Butchart's life is a splendid example of the blending of the ideal and the real. He could come as near making something from nothing as any person I have ever known. He thought in terms of service, and every service he performed was kind and practical; even his vacations were fruitful.—M. E. POLAND, Bethany, W. Va.

## FROM A FRIEND OF STUDENT DAYS.

It was with inexpressible sadness that I heard of the death of the friend, companion, and roommate of my student days, Dr. James Butchart, of China. As a student he was alert, active, and conscientious, winning the gold medal of his class in 1889. As a friend he was loyal and true and his companionship an inspiration.

His deportment always bespoke the Christian gentleman and his devotion to principle indicated that his was the kind of metal from which heroes are made.—R. G. REED, M. D., Cincinnati.

## UNSPEAKABLE LOSS.

The news of Dr. Butchart's death came as a great shock to me and leaves me with a deep sense of personal loss. It was my pleasure to be a guest in his home during the past year, and to see the great hospital which he had founded in Luchowfu and the splendid work he was then doing in the Medical Department of the University of Nanking. His death is an unspeakable loss to the Disciples of Christ in China, and to the University of Nanking. He bore burdens of work in China beyond the strength of any man. His greatest memorial is the contribution he has made to the changing life of new China.—W. C. BOWER, Lexington, Ky.

## A GREAT LIFE.

James Butchart, doctor, preacher, teacher, pioneer, gentleman, friend, and Christian, has gone to the life eternal. His career was marked by patience, efficiency, forgetfulness of self, and a great reaping of that which he had sown. He prepared in his profession in the language and in the knowledge of his field, and then won a people from hate to admiration and in many cases to actual worship. Many believed him a god because of what he wrought. His was a great life because talent, experience, and accomplishment were all for Christ the Savior in a land that knows him not.—A. E. CORY.

## PROMPTED BY LOVE.

I am shocked and crushed at the news of the death of Dr. James Butchart. He has done a monumental work for Christ in China. Few men in a lifetime have been able to do as much as Dr. Butchart in the twenty-five years' service in China. They have been crowded years, filled to the limit with service prompted by love. When we visited him last year we were impressed with the rush of his life. He has spent himself unsparingly. His loving heart knew no limit of service. He will receive a reward commensurate with his unselfish devotion. Somehow in our prayer we must sustain the wife and four young children, who could not bear the sorrow but for their faith in God. To make up for the loss of this great life, every Christian must take upon himself a little more of the work of the kingdom.—R. A. DOAN.

## WRITTEN BEFORE DR. BUTCHART'S DEATH.

In many ways F. E. Meigs was our strongest man, and for level commonsense we had not his superior on the field. Alas, we have lost a strong man and very hard to replace. Now Dr. Butchart is in a critical condition with blood poisoning and thrombosis and embolism. We hope part of the time that he may, through the blessing of God, improve, then the clots loosen up again. It is heart-rending to see such a strong and able man laid low. We pray the Lord to restore him to the work, but from a human viewpoint, there seems little prospect sometimes. Where can we get another Dr. Butchart in China now? And if you had the making of such a man at home, it would take more than ten years to fit him for the work here.—W. E. MACKLIN, Nanking, China.

## A MONUMENTAL WORK.

When the word came to-day that Dr. Butchart had gone, I felt that I had lost my own brother; such indeed he was, for we



were drawn together by ties closer than blood brotherhood. With myself, as with many others, personal feelings are inexpressible, and one can speak, but briefly of the irreparable loss to the church and the China Mission.

Though it may be said that "The sun of his life went down while it was yet day," Dr. Butchart gave to China twenty-five years' efficient service. As a pioneer in the vast Luchowfu field he did a monumental work. He had a versatile mind and a passion for hard work; a skillful physician and surgeon; an able linguist and preacher; no one could build so good a hospital or house for the money, or see so many patients in a day;

flowers and photography and scientific investigations were pastimes; and withal he loved his home and family. He excelled as an eye specialist and surpassed in hospital administration. Called to the superintendency of the University Hospital at Nanking, he made it a model in hospital management, and his services were highly esteemed in that teaching center. Dr. Butchart had a clear perspective of the field and function of medical missions. He was thoroughly devoted to his important task.

True missionary that he was, he lost his life—to find it—in the millions of Chinese to whom he ministered.—EDWIN A. LAYTON, M. D., Tacoma, Wash.

## Why Go Forward?

C. M. YOCUM.

First, because it is the will and spirit of Christ that we should do so. The same command that came to the



disciples comes to us, and we must go in obedience to Him. But had He not commanded, his example would be quite sufficient. The spirit and passion of Christ was progress in love.

Christianity was

cradled in a little land. Jesus was born in a narrow-minded, fanatical nation, but when he climbed to the heights of Olivet his was a world-vision. Out of the bogs of race antipathy, out of the fogs of exclusiveness where the shadows hang on the brightest day, into the clear, pure atmosphere of world-consciousness where the light lingers even when the sun is gone, did the Christ lift his head; and as he saw Galilee and Judea, he saw also Samaria, Asia Minor, Greece, and Rome—yea, the world—and 'twas there he placed go in his gospel and progress in his program. "He who has not the spirit of Christ is none of his." And was it not He who put new life into the old legal forms as he guided his followers away from cold legalism into the spirit-

filled gospel of love? Jesus was a real progressive.

Second, we must go forward because progress is a law of life. The moment we stop growing we begin dying. Billy Sunday says that religion is like riding a bicycle—we must keep going or we will fall off. The difference between a stagnant pool, putrid and green and saturated with myriads of disease germs, and a mountain stream, that dances and laughs and sparkles in the sunlight of God, is the difference between stagnation and progress. Truly, we must "preach or perish, teach or tarnish, evangelize or fossilize," not because some wise man said so, but in the very nature of the case.

Third, we must go forward to be as wise in our day and generation as are the children of this world. The spirit of the age is progress. The successful business man lays plans in January for a larger business than he enjoyed the year before. Standard Oil is even now prosecuting a plan to put a Standard Oil can in every home in China; and the American Tobacco Company has adopted a slogan, "A cigarette between the lips of every Chinaman."

Fourth, the task and the opportunity impel us. John R. Mott says, in his "Decisive Hour of Christian Missions": "Throughout the non-

Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. It affects over three-fourths of the human race. In all history there has not been a period when such vast multitudes of peoples were in the midst of such stupendous changes, economic, social, educational, and religious." And Sir Robert Hart, that eminent civilian and sagacious observer, says that during the first forty-five years of his residence in China the country was like a closed room without a breath of fresh air from the outside world, but that the last five years reminded him of being in a room with all the windows open and the breezes of heaven sweeping through.

Two thousand years ago Christ said, "Go." Three-fourths of the human race are not His, but stand in eager expectancy. A stupendous task, a marvelous opportunity, is before us.

Livingstone was thinking much of home when Stanley found him. The very day the expedition sighted him, he was musing thus:

"My heart to-day  
Is strangely full of home.  
How is it  
With the dear ones over there?  
Five years!  
Five long-drawn years;  
And one brief moment is enough  
To alter life's complexion for eternity.  
Home! Home! Home!  
How is it with you all at home?  
And you, my dearest one,  
Are ever nearer than the rest.

Your body lies  
Beneath the baobah  
In far Shapanga,  
But your soul is ever nearest  
When I need you most.  
Where a man's treasure is  
His heart is,  
And half my heart lies buried there  
with thee,  
And half beats on for Africa.  
Home! Home! Home!

Why should such thoughts of home  
Drag at my heart to-day?  
Why should I longer roam?  
Why should I not go home?  
Five years of toilsome wandering  
May claim a rest!  
Nay, God knows best;  
When he sees well,  
He'll take me home again  
And give me well-earned rest.  
The work is not yet done.  
This land of night is not yet fully  
opened  
To the Son  
And His fair light.  
And when the work is done—  
Ah, then, how gladly will I go  
Home! Home! Home!  
To rest.

Brethren, the work is not yet done. In every department of life the drum beats are calling for a forward movement. The church, the state, the world are all in a mood of expectancy. The sense of humanity bulks large, and God is speaking out of the skies. The land of opportunity is before us, a field for conflict and for conquest. Forward, march! is the command from the captain of our salvation.

*Rushville, Ind.*

## Appreciations of the Foreign Missionary Rallies.

The following brethren, who bear testimony, conducted Rallies in different parts of the country, as did President McLean also. They speak from personal observation and out of an actual experience.

### GIVE INFORMATION AND INSPIRATION.

The Foreign Missionary Rallies have, with few exceptions, been great meetings. The day sessions were not attended by large

numbers of people, but they were packed full of enthusiasm and prayer. The night sessions were attended by large audiences. People were eager to hear the definite facts about the work. Many new subscribers for the INTELLIGENCER were enrolled. A large number of missionary books were sold. At some places our entire supply was sold out and we had to take orders. Many persons bought from four to seven books. The ministers who attended were enthusiastic, and pledged themselves to secure larger offerings than before. A number of new Living-  
link



churches were secured. Others set the Living-link as their goal within another year. One man, after hearing of the needs, wrote his check for \$100. A woman at the close of one meeting promised to send \$1,000 as soon as she could arrange her business.

In another meeting a farmer arose and said he was ashamed of the little he had done, and that he would go and sell his farm and put the money into the Kingdom. The sentiment of all the people seemed to be enlargement. If the Rallies represent the feeling of all our people, we can surely look for better things in the immediate future. There were many calls for Rallies next year. —BERT WILSON.

### TELLING IMPRESSIONS.

Seven weeks spent in the Rallies in the Southeast, East, and the Central States have given me these impressions:

1. In the first place, they are whole days of impressing upon those who attend the magnitude of the task and its urgency. During all the three or four sessions maps and charts and mottoes are speaking these messages; they fill all the addresses; and the pictures at night drive home the same thought. So the Rallies leave an impress of missionary statesmanship.

2. Then the accomplishments of our own missions in many lands are made known. This is perhaps most strikingly accomplished by the pictures. Every building erected on the mission field and shown on the screen is a testimony in wood, and brick, and stone, showing where the money given has been spent. Pictures of the converts contrasted with non-Christians stir the heart to new conceptions of the power of the gospel, and of the ever-enlarging family of God. And the faces of the workers, missionary and native, are calls to prayer for, and support of, those who preach the gospel in many lands—the representatives of the churches. Thus these One-day Conventions speak of missionary success.

3. I never realized before that our folks are such a reading people. Hundreds of missionary books were sold in these meetings. We found many people who make it a rule to purchase a copy of every book put out by the Foreign Society, and depend on having the new books called to their attention in the Rallies. Surely this means much for the creation of a missionary conscience.

4. The Rallies make manifest that our leaders are fitted to lead. This was shown not only in the spiritual and heart-searching messages of President McLean and Secretary Doan, but in the addresses of the pastors. Our ministers, as a rule, have not only the

world vision and compassion, but they are informed and alert to the world situation. As becomes "men of the Book," they know the Scriptural ground and authority for the missionary enterprise, but they know also the call of the needy fields, the peculiar problems of the different lands, and the imperative urgency of the hour. More than that, they are very sure of the need for educating the whole church in the whole meaning of the program of Jesus, and the doctrine of stewardship. The fellowship of the Rallies, in addition to a deeper appreciation of the leaders of the "teams," has left me with a fine assurance that we are not to lack in missionary leadership.

5. The days spent in the Rallies make me feel that it is very necessary that the missionaries take part in such campaigns. It entails some discomfort in traveling, especially when the weather is bad, or the cities where the Rallies are held are far apart, and often the missionary feels rightly that he ought to be spending his time making himself more efficient. Yet we must not forget the interest which comes from personal acquaintance with those who are trying to do the work. I found in almost every church some one who knew at least one of my colleagues on the Congo, and that person was always interested. So may we not hope that because of these gatherings real missionary prayer may be increased?

6. Yet, when all has been said, the abiding impression the Rallies was that in furthering this cause we are doing the will of our regal Master. And when that thought abides, then will come missionary passion.—A. F. HENSY, Missionary to the Congo.

### AROUSE INTEREST.

The Foreign Society is just concluding a series of Missionary Rallies which have awakened much interest and which have covered a wide territory. For several months two "teams"—one west of the Mississippi and one east—have been conducting these Rallies. There was evidence in every place visited of a real hunger for the inspiration and deepening of the spiritual life of the community, which invariably comes as a result of these wholesome, invigorating meetings. While the sessions were not always largely attended, there were always present representatives from many churches, and the testimony of the people in attendance was universally of an enthusiastic and appreciative nature.

A great host of preachers from local and near-by churches willingly gave addresses in addition to those given by the regular teams. A number of men gave a week or more of

their time to serve with the team. Among these were O. G. Beans, of Wheeling, W. Va.; John Pounds, of Hiram; W. S. Goode, of Youngstown; E. W. Cole, of Huntington, Ind.; and John Golden, State Secretary of Illinois. All of these gave most acceptable service, for which those conducting the campaign are very grateful.

One of the striking features of these meetings—which were really miniature conventions—was the large number of missionary books that were sold. A striking evidence of interest in missions is given when people are eager to buy missionary books. A generation of readers of missionary literature will result in a generation of missionary people. At one place as many as sixty books were sold, and it was not unusual for thirty or forty to be sold at a Rally.

The Foreign Society has produced through its missionaries and officers a choice literature which is of intense interest to every lover of the Kingdom. It may not be generally known, but many thousands of volumes are sold every year.

The churches where these Rallies were held are almost unanimous in the request for a return of such meetings another year, and doubtless the conducting of such rallies will now occur every year. The failure to hold them for a few years past has been due to the heavy demands made upon our office force and missionaries by special campaigns.

If the interest in these Rallies is any indication, our people are growing in missionary zeal, and are feeling as never before the call of the world.—R. A. DOAN.

## Our Dun's and Bradstreet's.

C. A. FREER.

Recently a good wideawake city church wanted a new pastor. I know the five elders of this church personally and intimately. I called on them to put before them the name of a man thoroughly qualified for their work. They had many applications, of course. In discussing different men in the office of these elders, two of them brought from his desk the latest copy of the Year Book and proceeded to look up the record of the preacher in question. They were particular to see what the church he served was doing for missions. This is one of the great signs of

the new day that is upon us. When our elders begin to look first of all for a preacher's rating in our Dun's—the Year Book—we are going to have some preachers waking up to what churches really demand of them. It did my soul good to see these big businessmen elders pull out that Year Book and handle it as familiarly as any preacher dare do. But how many elders have we who do not even know yet that we have a Year Book! Here is a great lesson for both preachers and elders. How are you rated in our Dun's? What is your present standing?

## A Million Dollars a Year.

B. W.

The annual income of the Foreign Society should be a million dollars a year. The Society could use that much this year and spend every dollar of it to good advantage. All the fields are calling for more missionaries. Every mail brings urgent calls from the fields for enlargement. At every meeting of the Executive Committee there is a pile of letters from our missionaries, pleading for helpers and better equipment. The hardest thing our Committee has to do is to send out word that we can not answer the calls now. But, this has gone on too long already. Our great brotherhood must not by its indifference block the progress of the Kingdom of God. We ought to send out twenty-five new families this year. If we had the money this could

be done. We must soon double our present force, if we are to really occupy the fields where God is calling us. We cannot face God with a record of forty cents per member for Foreign Missions.

We must enlarge our program and increase our giving. A half a million dollars a year is not enough. The goal should be immediately raised to a million dollars, and we ought to go to work with the determination and expectation of reaching it. For the sake of our own souls, for the sake of our brave-hearted missionaries, for the sake of 37,000,000 who are depending on us, let the income of the Foreign Society speedily come to be a million dollars a year. It is needed. We are able to give it.



# Biographical Sketches of Our Missionaries.

MR. AND MRS. D. E. DANNENBERG.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

D. E. Dannenberg was born at a place now known as Stilwell, Oklahoma, February 27, 1876. That was before the organization of the present State bearing that name, and while only a territory. It was then a wild frontier region. Out of it came a messenger of peace, a preacher of the gospel, a leader of influence and of great usefulness.

In spite of unfavorable opportunities for an education, Mr. Dannenberg made for himself facilities to prepare for his life-work.

The University of Michigan appealed to him. The institution ranks among the best. Its equipment is good, its faculty strong, the educational atmosphere in every way helpful. The ambitious young man was not long in deciding to avail himself of the splendid advantages to be found in this world-renowned institution. Mr. Dannenberg was industrious and enterprising. He toiled incessantly. The word *failure* was not to be found in his vocabulary. He ranked well in his classes. In 1889 the University conferred upon him the degree of LL. B. Of course this was a most creditable record and one of which the young student was very proud.

When twenty-one years of age he gave himself to Jesus Christ. This step of course involved new obligations and larger plans. With the growth of his faith and enlargement of his Christian experience came a consuming desire to help save other men. His association with the men in the student body and with the professors had a very wholesome influence upon his life. The program he planned for himself was not a narrow one. He longed to do his best possible service. The task of fitting himself properly bore heavily upon his mind and heart, but he looked it square in the face.

After completing the course in the University of Michigan, the force and power of President E. V. Zollars and the worthy traditions of Hiram College attracted him to the halls of that institution. In 1902 he won the degree of A. B. in Hiram. In 1903 he won also the degree of A. M. The influence of President Zollars upon his life was very great. He often speaks of it in grateful appreciation.

It was in Hiram he received far more than literary degrees. Within her walls the missionary passion was fed, and he felt more and more, "Woe is me if I preach not the gospel." The missionary influence was constant and instructive and inspiring.

While in Hiram he became very greatly interested in the Y. M. C. A. and in the Student Volunteer Movement, in which organizations he rendered efficient service. It was his good fortune to be called upon to do some special field work.

In the gatherings of the student body, in the classroom, in Volunteer Conventions, through reading and by addresses, his association with missionaries from that field made China loom before him in a wonderful way. His warm young heart was deeply stirred over the needs of that land. He saw the beckoning hand of the man of Macedonia even in the Celestial Empire and was willing to go. The opportunities of China rose before him so clear and strong that they became importunities of tremendous power upon his life. It is a great thing for a man to be attracted to a big task. It became perfectly clear to him that he should spend his life in the midst of that mighty nation, breaking to the people the bread of life.

One of the most important events in Mr. Dannenberg's life was his marriage to Miss Ruth M. Meacham, June 29, 1904. This bright and interesting young woman was born in Randolph, Ohio, August 24, 1882. She was educated in the high-school of Akron, Ohio, and in Hiram College. She is a typical Ohio woman, with purpose, and strengthens her husband in all his relations in the kingdom of God. Her influence on the mission field has been for good and only good, and it is far-reaching upon the lives of the women and the young people.

Mr. Dannenberg and his young wife reached China October 20, 1904. This was at the beginning of one of the tempestuous periods in the history of that empire. There have been revolutions and wars and contentions and upheavals. They have now given about a dozen years to this mission field.

# AMONG OUR MISSIONARIES.

## Briefs from the Workers.

Four baptisms are reported from Manila for the month of December.

Leslie Wolfe held a Bible Institute at Caridad, Cavite, last January.

There were fifteen baptisms at Bilaspur, India, during the month of December.

The number of baptisms during the month of December at Laoag, Philippine Islands, was 27.

C. F. McCall and family, Akita, Japan, sailed for America, March 11, for their furlough.

The average attendance at the Sunday-schools at Laoag, P. I., during December was 1,827.

The Christians at Toride, Japan, have pledged one-third of the sum for a new church building.

Three hundred and sixty of the Christian community sat down to Christmas dinner at Bilaspur, India.

Miss Winifred Brown is very much encouraged in her work in the Girls' College at Tokyo, Japan.

The Christians on Hachijo Island, Japan, celebrated the first Christmas ever observed there last December.

Dr. C. L. Pickett reports 1,872 medical treatments at Laoag, P. I., hospital during the month of December last.

Little Eleanor Moon, Bolenge, Congo Free State, Africa, is reported as having a severe case of whooping cough.

Fred E. Hagin, of Tokyo, Japan, reports four additions at Katsuma; one young man and two women baptized at Shizuoka.

Our mission in China is diligently seeking a way by which students may help more in their own support while being educated.

A man holding an important position in a life insurance company, and his wife, were baptized one Sunday in January, at the Koishikawa Church.

Prof. D. C. McCallum and Dr. Kline, of Vigan, made a brief visit to Manila in December. This was the first time they had been there in some two years.

An evangelistic meeting at South Gate, Nanking, resulted in one hundred men and women becoming inquirers. Nine baptisms are reported from this church during December.

Effie B. McCallum, who is to be associated with Miss Lyon in the girls' school at Nanking, is eagerly studying the difficult Chinese language in the language school at the University of Nanking.

Word comes that Clinton, the ten-year-old son of Mr. and Mrs. C. E. Benlehr, died in the General Hospital at Calcutta, India, on the 16th of January. His little grave is near that of G. L. Wharton.

Dr. Macklin writes of a prominent tea merchant whose life he saved twenty years ago. This man, who is now a large farmer near Wuhu, China, is seeking baptism as a result of this touch with Christianity twenty years ago.

The University of Nanking has secured a man just from the Normal School in Manila, to act as Superintendent of Day Schools in the district served by the university. This young man had his early training in the University of Nanking.

The church at Cameron, W. Va., supports Mrs. C. P. Hedges, and the First Christian Church at Mexico, Mo., supports C. P. Hedges, at Longa, Africa. They write: "We are very proud to belong to such inspiration-giving congregations."

Dr. C. C. Drummond, who is returning to India by way of the Pacific, writes from Hong Kong, January 25th; "I reached here yesterday morning, and am to leave on the 28th for Singapore, where I will have to change to another line to Calcutta."

Guy W. Sarvis forcefully presents the need of day schools in our missions in China. The whole training of Chinese as Christian workers depends upon educating them in their youth. Comparatively few Chinese children are in government schools. We must depend upon our own day schools to furnish students for our higher institutions of learning.



# Letters from the Field.

## JAPAN.

### GOOD REPORT FROM TOKYO.

R. D. MCCOY.

The Japanese people, being lovers of children, take a great interest in Christmas. Christmas signs are displayed in the windows of many of the best stores, and the flood of Christmas post cards is constantly increasing. Santa Claus is indeed quite a familiar figure on Tokyo streets.

The Sunday-school Christmas entertainment at the Takenogawa Church was carried on with its usual zest. Six different schools under the direction of the church took part. According to the report made on this occasion, there are 313 students enrolled in these schools. The teachers number 19.

The Christmas cantata rendered by the students of the girls' school, under the direction of Miss Winifred Brown, was especially fine. The decorations, costumes, and setting were all very appropriate and showed the results of much earnest labor on the part of the director and students.

The autumn term of school closed on December 22. Class work always suffers more or less from the many holidays which occur during the fall term, but this year the number was unusually great, on account of the coronation festivities and Tokyo's welcome to the emperor upon his return to the capital. However, very satisfactory work was done and the students were glad to have a brief vacation in which to prepare for the festivities of the New Year.

#### EXCHANGE OF WORK.

I am just back from a short evangelistic trip in the Tsurugaoka neighborhood, preaching at Tsuruoka, Fujishima, and Kannonji. Also had the pleasure of teaching in the schools at two of these places. I had several other places on my program, but was prevented from getting all around by being called home on account of the sudden illness of our baby.

Mr. McCall and I arranged an exchange of work for the week. While I was away he has been at the Bible College giving the students some special lectures on the practical side of evangelistic work, the necessary characteristics of a country evangelist, and some special Bible study work. I intended spending the whole week evangelizing with the preachers in his district. I am sure his work in the school has been of great benefit to the students, and I am planning to have the other brethren come in from time to

time for special lectures, too. I am sure an occasional opportunity to get out into direct evangelistic work does me good.

Beginning with next Wednesday, the Takenogawa Church will hold a five-days' evangelistic meeting in honor of its becoming self-supporting. The preaching will be done by local forces, one or two of the Bible College students assisting each evening. We are distributing tracts to all the houses in the neighborhood through the postoffice, and will also send out advertising in the same way. The Bible students are looking after this. We are expecting the church to be much revived in spirit and numbers. The church seems proud of its independence.

### AN INTENSELY INTERESTING LETTER.

GRETCHEN GARST.

CALLING IN SHINJO.

Shinjo is a junction on the through line to Tokyo. Our pastor there is a widower. When he lost his wife, he had promised her that he would take the daughter of her sister to rear. The first thing he did after her death was to go to the Bible College in Tokyo and study. Then he took charge of the work in Shinjo, and has been working there very earnestly for several years. He and his little niece live together. The niece goes to school and is a bright, attractive child. He came to the train to meet us and was very, very happy. He has been the most persistent of any one in urging that I should come to help with calling and in meetings. If it were possible to make friends at home understand the urgency of a situation that makes it almost imperative for missionaries who are "babes" in their use of the language to start out almost immediately, not as assistants to experienced missionaries who could guide, but alone, in districts big enough for ten times the force, there might be some hope of stirring those same friends to ACTION! The pastor at Shinjo was most considerate. He told us that he could have advertised in a way that would bring crowds, not so much to hear as to see. Instead, he had sent out printed invitations to some of the best homes he is in touch with. The audience was small, but it was made up of girls from good homes, and will be a nucleus that can be counted upon every time we can go there. The pastor wanted me to go there once a month and help! It took only a few sentences to show him that I was not touching the borders in

this city, and that I could not do more, especially until some one comes here to help!

The meeting was held in the evening. The next morning we started out to make a couple of calls. The first was on an old gentleman, an ex-member of Parliament, a man who has done much for the town of Shinjo by starting schools and in other ways. He had known my father when he served the Foreign Society in Japan, and was eager to meet his daughters. We were shown into a guest-room and soon the host came. He was followed by a girl carrying his tobacco "outfit." I don't think he stopped smoking half a minute. He had a pipe, cigarettes, and cigars, and took them turn about! He asked all sorts of questions, beginning with the days when he knew father, following us through all the changes that had come to us. He asked about who was the head of the house now. In Japan my brother would be the head and chief manager. We talked of comparative customs, how we get on with chopsticks, and how they get on with knives and forks. Our time was short and went all too quickly. Rachel said she would be glad to go calling anywhere if things went as fast as they did there! The young people of that home are studying the Bible some, and the pastor is eager to encourage them in every possible way.

The other home where we called was that of a military man. He and his wife are Christians and, though members of the Presbyterian Church, are constant attendants at "our" church. They had been planning for our coming and greeted us most cordially. The man was in both the war with China and the one with Russia. His legs were affected somehow, and though not exactly crippled, he is limited in what he can do. He is widely acquainted with missionaries, and seems eager to have one located in Shinjo. He and his wife are very much interested in a Christian kindergarten being started in Shinjo. They are unwilling to send their children to the government kindergarten because of the way it is run. It seems that the town would give fifty dollars toward the support of a kindergarten if the mission would give the rest. That is an opening, but we can only hope and pray; for when in the shadow of retrenchment orders, we cannot think of opening new work, however great the opportunity. We can hope for the day when the missionary force will be more nearly what it should be, and when, if God leads me that way, I can work not only in Akita, but up and down the whole district, specializing in kindergartens, while others look after the other work. We are hoping that Christian homes such as this of

which I have been telling will take an active part in leading others. Husband and wife both seemed very earnest, but they seem afraid to branch out. May the day soon come when such a wife and mother will be able to have girls meet in her home for study and play! Such homes are gradually appearing in Japan, and their number will surely increase.

Train time came all too soon and we had to turn toward Akita. The trip has given us new visions of service in this land, new conceptions of the ways in which God works, new faith in his power and in the appeal of Japan if we could but voice what we saw and heard. Pastors and Christians seemed happy in the efforts that were made. Let us pray that they may be stronger in their work, and that the missionaries now here may do all possible to help them in winning this land for Christ.

*Akita, Japan.*

## INDIA.

### BUSY DAYS IN DAMOH.

RAY E. RICE.

One of the most encouraging parts of the Damoh work at present is that in the bazaar. Every Sunday large number of people come to Damoh from the villages round about. They come to trade. Our tent is pitched near the center of things. When the organ begins to sound out, and when the evangelists and the orphan boys begin to sing, the people gather about the tent. The evangelists preach. On last Sunday there was a great sale of Gospels. Many bought pamphlets. Dr. McGavran gave out medicines and treated a large number of patients. Most of the time there are about seventy-five listening to the preaching. Seed is being sown all the time. The people are receiving the gospel message.

At present W. B. Alexander is in camp with three evangelists. They are preaching and teaching in the villages. Busy days at Damoh now, as we are preparing for the boys' camp.

*Damoh, India.*

### ENCOURAGING OUTLOOK.

JENNIE V. FLEMING.

It seems to me I never knew the work in Harda to be so promising. Especially do I see a difference in Timarni, one of our outstations that has been closed for three or four years. The people of Timarni a few years ago did not seem to care to receive us and our message. But I, with my Bible-women, have gone there quite regularly during the past four months, and we have had



such splendid work and the people are begging us to put a Christian family out there. Especially are they begging that we reopen the dispensary there that has been closed since John Panna was given to the India Christian Missionary Society as their missionary. My Bible-women and I have visited 59 different villages since the beginning of the hot season and had good work in almost all of them. I have never enjoyed a work as much as I have this hot season's work, and I think my women have enjoyed it as much as I have. Village work will soon be over now, for the roads are impassable in the rains.

Day before yesterday we spent the day out and worked in four villages, preaching to over two hundred people. I have rather neglected the zenana work in Harda itself, as one or the other must be neglected. I thought it best to pay more attention to village work while the roads were good, for all during the rainy season we can only work in Harda.

We appreciate the difficulty you are having at home in regard to funds and sympathize with you and pray for you in this work.

*Harda, India.*

## CUBA.

### BUSY DAYS IN CUBA.

W. L. BURNER.

January has been an exceedingly busy and varied month for the Cuban Mission.

We held the annual business meeting of the congregation the 11th, with thirty-four members present. This is the largest number of Christians we have yet had together at one time. Nine were added during the past year by baptism, and they were all present. The spirit of Christian brotherhood and devotion was manifest. The church lost by death in 1915 one of its promising young members, Angela Macias.

The day after this meeting we were startled to hear that one of the members, a young man of twenty, in whom we had great hopes for the future, had fatally burned himself with alcohol. He suffered a living death for nine days till the end came. Only the week before he had expressed to me the desire to study for the ministry, and I had encouraged him in it, as he had been most faithful since his baptism in all the work of the church. During the sickness the church showed every attention to him and to the family, which won their good will to the church, as well as the regular attendance at the services of another excellent family, relatives of the deceased, for love and service expressed to the suffering is a new expression

of Christianity to these people. The fatal match was struck in a moment off his guard, for his people were not as sympathetic toward him as desirable in his religious views and in what he was able to contribute toward the support of the family.

The Cubans do not know how to suffer. They soon become despondent, and one of the favorite ways of ending it all is with alcohol and a match. Even many of the Christians are but babes in Christ and have not yet learned to suffer as a Christian. Pray with us that they may learn the meaning of suffering and bear it as good soldiers of Christ.

The month has not been all sad. We rejoice in a new Sunday-school organized in Cidra, where we opened work last summer. We conduct it on Sunday mornings, and this is a very bad hour here for such a service. However, we had an average of fifteen and a promise of growth.

We have also buried with their Lord in baptism two young men, one of whom is a school teacher in a near-by village. He is anxious to study for the ministry, and would make an excellent addition to our working force, as he is better prepared educationally than any worker we have. He is a delayed result of the day school run here years ago. He was a pupil then and learned the gospel, but the seed lay dormant until recently, when it finally germinated and he comes to give himself to the work.

These defeats and triumphs but urge us on, and with our faith renewed in our Heavenly Leader and the reinforcements we are to have soon, we again lean to the tasks, trusting our Father to give results as he sees best. Ours is to serve.

*Matanzas, Cuba.*

## PHILIPPINE ISLANDS.

### A NEWSY LETTER.

MRS. LESLIE WOLFE.

This is a week after Christmas, but the air is still filled with the savory odors of roast pigs and garlic gravy, and the women and children are still wearing their beautiful dresses, for Christmas here lasts a week. People come up into the house at all hours of the day to wish you a Merry Christmas and a Happy New Year, and before they leave they remind you of the gift they expect to receive.

Christmas is truly a very happy season among the Filipinos. It is duly observed by all. The family is very poor indeed that cannot provide new clothes for each member of the family to be worn at this season.

Our children's program, held in the chapel

here at the mission house, was very good. Not a child had to be prompted in his piece. The children gave recitations in Tagalog (the native language), English, and Spanish. Their songs were very well sung. American friends of the mission sent in a beautiful pine tree from the mountains. The pine tree was something new to many of our members. They would smell of the fragrant boughs and say, "Oh, how sweet it is!" The tree was well covered with little gifts for the children, whose eyes danced when their names were called and they received some "play," as they call a toy.

At five o'clock in the afternoon Dr. and Mrs. Lemmon had a tree at the hospital for the patients, and it was a very happy occasion. Mrs. Lemmon had made a pretty pink dress for a little orphan girl who has been very sick for some time in the hospital, but is now slowly regaining her health. The little girl was so pleased with her dress. She asked me three different times if she did not look pretty. One little wee tot about one and a half years old was so excited over the tree that when her name was called she could hardly stay in her chair, she was so eager for the dollie that was given her. Some of the patients were very quiet. The tree was all so new to them, but as the gifts were handed out and each one was remembered, from the least to the greatest, their faces brightened up, and those with bandaged heads, arms, and legs began to bow and smile, and as they went out to their rooms and wards they carried very happy hearts in spite of their pain.

On Thursday afternoon the foreign children gave a very pleasing program at the Union Church. There must have been one hundred or more little white children, and they were all so happy. Old Santa was there with his pack, and each child was given a box of candy. The children each took a gift to leave at the church for old Santa to carry to the poor children or to the sick in the hospitals.

The hospital and dormitory were kindly remembered by the merchants with gifts of fruit, candies, and nuts. One American lady who had always been a very good friend to the mission sent the hospital forty pesos.

Though we miss the cold and snow and jingle of sleigh-bells of our Christmases in America, in our tropical environment here, and though the famous old Santa is but little known—wholly unknown till the Americans came—yet the joy and hilarity of the season is not one whit less here than in our home land.

On December 30th is celebrated the death of the great Filipino martyr Rizal, on which day every year patriotic demonstration reaches its greatest height. Public addresses and parades are the order of the day. Rizal Day is the greatest political day of the year, as Christmas is the greatest religious and social day of the year.

The happy season reaches its height at midnight, December 31st, when the whole city becomes a bedlam and sleep an impossibility. Rollicking people with every conceivable instrument of noise paraded the streets. The small boy is everywhere in



"THE WAY OF PEACE"

Delivering at the Christian Mission in Manila, Philippine Islands, paper used in printing "The Way of Peace," a periodical in the Tagalog language that now has a circulation of 14,500. This paper is published by our Christian Mission and the magazine goes to the people of that country in the interest of our work. Missionary Leslie Wolfe stands by the post. That is a tropical climate. They have no snow or frost.



evidence with his firecrackers. Steam whistles and church bells all join in the confusion. For two hours previous to the midnight hour special services are held in the churches. The teacher impresses the lessons which the passing out of the old year and the coming in of the new year suggest. With melancholy good-byes to the old year and shouts of welcome to the new, at midnight they end the service. After refreshments are served, the people go to their homes. From ten to two o'clock many people go to the homes of their friends with New Year's greetings. Thus the season has brought cheer and light and hope into many hitherto cheerless, darkened, hopeless lives.

We hope that the fullness of joy was yours also at this season.

*Manila, P. I.*

## REPORT FROM THE MARY CHILES CHRISTIAN HOSPITAL.

W. N. LEMMON.

I must tell you of two conversions we had this week. Here we cannot have our seasons of revivals as you do, but each day, week, and month has its personal work of regeneration. A young boy who was converted in one of our northern districts by the United Brethren mission workers, was sick in the hospital. While convalescing he talked to those who would listen. One especially seemed interested, a poor old Chinaman. The young Christian told the history of man's origin, of our languages, etc., why we could not talk to each other, how God loved us and sent his Son Jesus to be our brother, and that he would make us good and happy; that he put this hospital here to cure him, etc. Studying a few minutes, he said, "Me like this good man, me be Christian." He has secured a Chinese Bible and is reading it with great interest. Some of his companions in other beds laughed at the young man, but now they, too, have seen the light and will be baptized, one this afternoon. The old Chinaman will receive baptism after he has been taught more fully. I wish you could have seen the joy in the young man's face when he came to tell of his victory—the preached word does have its power, even with the very lowest—the old man's face shows his new-found joy and hope.

During the month 1,868 persons were treated; 836 surgical treatments given; 79 minor operations; 113 major operations; 15 visits to outside towns; city visits, 6; in-patients, 60.

## AFRICA.

### GLORIOUS TIMES IN AFRICA.

E. R. MOON.

We are having a fine Christmas Conference. We baptized 56 yesterday and took the offering. We haven't yet counted it. I think it is much smaller than usual, for money is scarce, and Bolenge people had to pay their taxes two days before Christmas.

We had 550 at the communion to-day. W. H. Edwards is a fine worker, capable and congenial. The Bangers are almost too busy to eat or sleep.

*Bolenge, Africa.*

## CHINA.

### AT HOME.

MRS. G. B. BAIRD.

The most that I have been able to do since our return to China has been in the way of calls among Christians and friends. I found my place quickly among our dear school girls. Coming back is so much more splendid than coming the first time. There are not any better friends than the Chinese anywhere. It was just getting home to be back again. I have never seen the church in as good condition as it appears to be right now. The new building is a constant joy. There is room for the Sunday-school, for evening classes, for work with men, women and children. Both hospital and church are free from mutual annoyance that could not but hinder, and our Christians appear to be learning a new reverence since we have a building that is the house of God. I do not minimize the discouraging features of the work here, but as long as the gospel is being preached and people are learning the Way of Life, it is tremendously worth while to be a member of the Luchowfu Station.

### A CHINESE TEA HOUSE.

DR. W. E. MACKLIN.

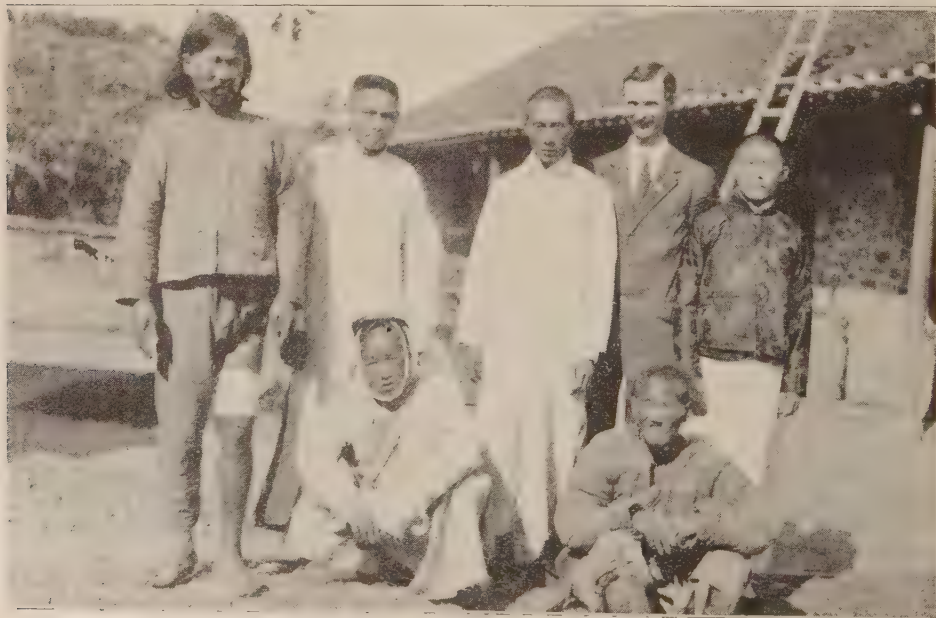
Tea is a Chinese product, and the tea house is a peculiarly Chinese institution. Almost everywhere there are tea houses. There are big tea houses and little ones, plain and fancy ones. Some may have only half a dozen tables, while others may have hundreds of tables. The tables are about three feet square, with four benches capable of seating two people each. In eating-houses they call the tables the "eight fairy table."

In the common tea house you may sit by the hour and drink tea and chat with

your friends and neighbors. It is common for friends to have meetings in tea houses with friends, for business people to meet their customers there and transact business. Quarrels are often settled in tea houses, the elders or influential people being called in to act as intermediaries.

It is common to serve breakfast in the tea house, and always refreshments can be had. The Chinese like to eat peanuts, crack melon seeds, and eat fruit or confectionery with their tea. In some tea houses there is a great deal of gambling. It is in some places illegal, but that only means that the tea house proprietor and the gamblers pay a little hush money to the local police or officials. Riots and other troubles are sometimes fomented in the tea house. The ordinary tea house is a good thing, and might be with advantage introduced into our country to help take the place of the saloon. It only costs, in a common tea house for a cup of tea (always taken plain), about one-half cent and a seat for as long as you please. The visitor to the tea house has all the advantages and none of the disadvantages of the saloon, and he goes home sober. In the most expensive tea house, as stylish as one of the Chinese restaurants, you can see in cities at home, they charge about three cents for tea and refreshments extra, or you can bring your own refreshments.

To the young missionary the tea house is a blessing, as he can go there and chat with the people to his heart's content. The people are like those of Athens—they like to talk about some new thing. From my first arrival in China I have made much use of the tea house. I learned most of my language in the tea house, and I have done a great deal of preaching there. I gradually have made a number of tracts suitable for distributing among the people. For about thirty years I have always carried a pocket-full of tracts and gospels to the tea houses. A few days ago I was in a tea house and a rice merchant came and chatted with me. We had often conversed before, but this time he told me he desired to be a Christian. I hope he will repent, but he has led a pretty fast life. Some years ago I met the leading man of a village five miles from here, acting as secretary and treasurer for an idol procession. Later he was convinced of the truth and was baptized by one of our missionaries. I have about fifteen towns and villages from five to ten miles from here that I visit, preaching the gospel. I sit in the tea house drinking tea and talk to all who surround my table and supply them with Scriptures and tracts. I have a tract on God adapted to their ideas of God; one on Jesus; one on the devil and Jesus destroying him who has the power of death. Several showing the falseness of



Dr. E. I. Osgood with some of his patients at Chuchow, China. He is doing a very great work in Chuchow and in all that region of country. Last year this missionary gave 10,700 treatments; 4,224 patients attended the daily clinic. The gospel is preached constantly. The doctor is in charge of the hospital.



some of their common idols and the waste and folly of worshipping them. With this work the countryside is being leavened with gospel truth and people are coming into the church. Soon they will begin to come faster. They are beginning to see the beauty of the Lord and his superiority to idols. Their gods have the frailties of the people themselves. The country peoples' god (the god of agriculture) is believed to be a gambler, and one of these earth gods lost his wife to another god in gambling. Idolatry is going out gradually and many of the temples are being deserted. We hope and pray that the gospel may take its place. We are aiming to turn temples into country schools and the temple lands to support teachers.

#### AN INTERESTING LIVING-LINK LETTER.

[The following letter from Mrs. Elizabeth R. Bowman, Wuhu, China, written to Mrs. E. C. Graham, of the Independence Boulevard Church, Kansas City, Mo., is exceedingly interesting. Mrs. E. C. Graham is the correspondent of the Independence Boulevard Sunday-school, which supports Mrs. Bowman as their Living-link.]

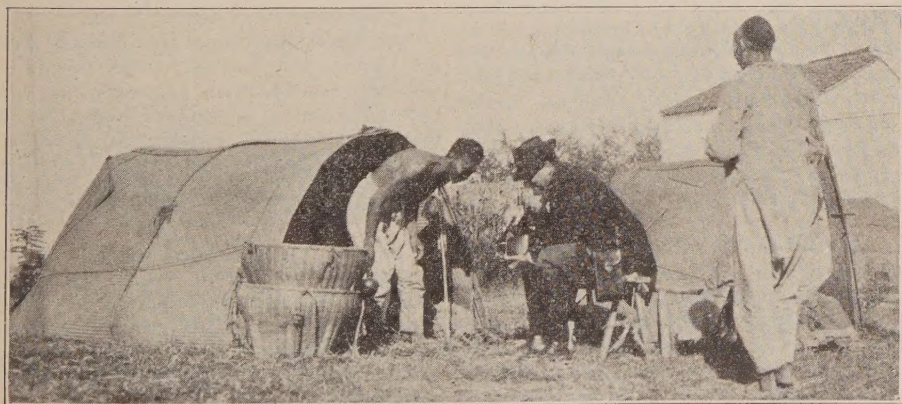
If we do not love these poor people we cannot help them. And they are *so unlovely* without Christ. They do not know what the truth is; most of them will steal, and all of them are pleased with an opportunity to cheat, until they are taught that it is wrong. To be without Christ is to be *deep in sin*. I never realized how many of our ideals we owe to Him until I came to a heathen land. Truly His life is the LIGHT of men. Remove the Light and darkness closes in. How thankful we ought to be for all the Sunday-schools in America, where children are being

taught to know HIM and what His life stands for. What a *tremendous debt* we owe these poor people *who have never heard*.

My prayer for us this New Year is that we may do our duty by every weary soul with whom we come in touch; that we may by prayer lift them "one by one" and put them into the arms of God.

We see much to encourage us and deepen our faith in the gospel as the POWER of God unto salvation.

I have the dearest Bible-woman, who is a bright, beautiful Christian, and is just like a sister to me. Seven years ago she came into my home, the first foreign home she had ever been in, and O, but she was frightened! She thought sure a "gwei" (demon) would jump out from somewhere. She came to sew for me, and the first few weeks if anything dropped on the floor, or if there was any unusual noise, her heart would stop beating and she would almost faint from fear. Then day by day I told her of Jesus and his tender love for us all, and I went with her to the great idol temple where the idols were dusty and many of them were broken, had hands or feet off, clothing ragged and torn, and I asked her if she thought those things that could not possibly take care of themselves had any power to do anything for her. I shall never forget her face as she turned to me with her pretty smile and said, "If they cannot help themselves, how can they help me?" And in a very few days she knelt in my home and breathed her first prayer to the "Father of Lights." Since that day she has "followed on to know the Lord." At that time she didn't know a character, and since that time she has learned to read her Bible and has been to Miss Kelly's training school in Nanking, and is one of our best women workers.



Secretary Stephen J. Corey showing his camera to a refugee at Chowshien, China. This was an interesting experience to both the Chinaman and also to Mr. Corey as well.



She is so patient and loving with the poor, ignorant women.

She has told me since that at the time when she came to work for me she was an inveterate gambler, but from the first day she came to my home she stopped gambling. She didn't know why, but she said she "just couldn't do it." She was a poor widow with two children, and in order to "keep the wolf from the door" she had to go out sewing through the day and then come home and make shoes until midnight by the light of a peanut-oil lamp, which gives the least little bit of a light. Her husband had died an opium smoker several years before I met her, and she had struggled along to pay his debts and support the children. Her only pleasure was found in gambling with her women friends. I wish you could have seen her home—mud floors, a rickety old table, a bench, and boards for a bed, and yet she never once complained of poverty! *I wish you could see her now!* Completely transformed under the touch of the Master.

This kind of work is slow, but *O! it does pay.*

I hope you will remember this little woman and her children in prayer. She is ours in a

peculiar way, and I trust that you may each feel that you are personally responsible in a large measure for the success of her work.

There are so many things I should love to tell you about our work as it goes on day by day, but I thought *first of all you must* know about Mrs. Djao, our Bible-woman, as she is a great factor in the work which you and I have set our hearts to do. If I can get a good picture of her I shall send it on to you.

These are great days in China. There are rumors of revolution all about us. There has been fighting in several of the provinces, and I understand there is a camp of "rebels" not very far from here. The people that we know are all anxious for a Republic. We are all mixed up in regard to dates. Yuan Shih Kai ordered that the dates should be changed January 1, but the newspapers have refused to do it until the new empire has been recognized by the powers. They love the name of "The Republic of China." How thankful we ought to be that our country was founded by splendid, unselfish Washington.

In these days of storm and tempest what joy it is to have the *Son of God at the helm* of our little craft.

## CHRISTIAN ENDEAVOR DEPARTMENT.

### ECHOES FROM ENDEAVOR DAY.

Offering, \$13.25; apportionment, \$3.—Cheney, Wash.

Will support a Damoh boy at \$20. The best offering ever given.—Bellflower, Ill.

Apportionment, \$5; offering, cash and pledges, \$16.15.—East St. Louis (First), Ill.

Offering, \$16.28; apportionment, \$6; hope to raise enough to support a Damoh boy.—Oakland, Cal.

More than doubled apportionment; much pleased with program and interested in Damoh Orphanage.—Hinton, W. Va.

Observed Endeavor Day by giving the exercise, "The Least of These." We have pledged \$40 for the Damoh Orphanage.—Tulsa (First), Okla.

### A FINE GAIN IN RECEIPTS.

Endeavorers everywhere will rejoice in the splendid gain in receipts from our Societies thus far this year. To March first a gain of \$1,455.25 over the same period last year had been made. If this percentage of gain can be maintained, the watchword of the year, "\$10,000 from the Endeavor Societies by September 30, 1916," will surely be realized.

Endeavorers, a little extra effort on your part, and this splendid victory will be achieved. Ask your Society to pray for a deepening interest among our young people everywhere.

### ANOTHER LIFE-LINE SOCIETY.

Hedrick, Iowa, Society has become a Life-line Society, assuming the support of Mirshah, an evangelist at Jubbulpore, India.

Any Endeavor Society giving \$50 or more per year to the Foreign Society becomes a Life-line Society, thus providing the support for a native evangelist on the Foreign field. Next month we expect to publish a complete list of the Life-line Societies.

### THE DAMOH ORPHANAGE SLIDES.

The stereopticon slides on the Damoh Orphanage were used during March at Palmyra, Ill.; Chehalis, Wash.; Pecos, Texas; and Medina, Ohio. They are now promised for each Sunday until the middle of May. We are delighted with the splendid interest manifested on the part of the young people in this work. Societies wishing to use the slides may do so, paying expressage.



### PLANS FOR THE MISSIONARY COMMITTEE.

Please write this department, giving helpful plans used in prompting Missions in your Society. If it worked with you, it will with some one else.

*A Mission-Trust Company.*—In order to meet a pledge which the Galesville, Wis., Society made for missions, writes Miss Ella D. Kneeland, the missionary committee issued shares like the following:

No. . . . . Shares

**"Go Ye into All the World."**

This certifies that . . . . . is the owner of . . . . . shares of capital stock of

THE GALESVILLE CHRISTIAN ENDEAVOR  
MISSION TRUST COMPANY.

**Shares, 25 cents each.**

Nearly every member bought one share, and some took as many as four shares. The plan brought in more than the amount of the pledge.

Then the missionary committee invited all the stockholders to a party at the home of one of the members, where a fine social time was enjoyed.—*C. E. World.*

### THE DAMOH ORPHANAGE FARM.

Our crop sown last spring and harvested this past fall was the largest we have ever produced. The crop consisted mostly of rice, kaffir corn, and other native grains, such as tilley and dal. Our wheat crop is looking fine, as also is the linseed and gram. In our fruit garden the guava crop is large,



DAMOH FARM.  
Carting rice from the fields.

but our orange trees are not nearly up to what they gave us last year. The vegetable garden is in splendid condition and we are having some fine vegetables. The new fence all around our farm has been of great help to us and has saved us a great deal in labor and in crops.—David Rioch.

### THE DAMOH BOYS IN CAMP.

The Christmas season and the boys' camp season come very close together. These are the vacation days and seem the best for camping. Few of the missionaries can endure the hot season in such a camp.

On December 30th, when the Christmas spirit was still in the air, some eighty boys filed out of the orphanage compound to a beautiful river and fine jungle for the annual camp. The bullock carts were laden with grain, supplies, tents, cooking utensils, etc. The Rioch family and we rode in our own tongas. We were two days on the road, but at the close of the second day we were settled in camp.

I have watched many boys at home as they have entered camp. The care-free, happy, bubbling-over feeling is predominant. I really don't know what a boy from an American city would do if he were turned into a jungle such as we see in India. The river water was warm at noon, therefore the boys chose that time to play and bathe in the water. Outside of morning prayers and meal time, they were constantly on the go. They ran and played until they were tired out and ready for bed.

The boys made their own houses. They did not sleep in tents, as our boys in American camps do. They spread their blankets under a little thatched house which they built under little trees. This gave them sufficient shelter for the January nights. A large tent was at hand if rain should come. The boys are quite resourceful in their needs. They are like the people of this land who build their houses out of stone, wood, mud, or whatever is at hand.

One of the chief enjoyments of the camp is hunting. The boys hunted with bows. They tried to get game with their own throwing, but I doubt whether any birds or animals were killed by that means. The long range rifles brought in the game. Mr. Rioch's boy, David, who is nearly sixteen, shot the sambhar which must have weighed 650 pounds or more. The other meat which came into the camp was peafowl, pork from wild pigs, wild chicken, wild sheep, or four-horned deer, and black-buck deer. The boys and campers and villagers were very happy because of the feed.

One day Mr. Rioch, Alfred, the house father, about one dozen boys, and I went to a nearby village. It was late in the afternoon. The men called the folks of the village together under the big tree in the center of the town. The boys began to sing. In a little while a good crowd was at hand. Then Mr. Rioch and Alfred preached. The people listened very attentively. They responded



with "Yes," or "True thing." They said they knew that they were ignorant and were glad to learn more about our religion. After an hour we left them. I asked Mr. Rioch when he supposed that Christian songs and the gospel had been heard in that village. He replied, "Perhaps never." And again I was challenged with this thought: How many hundreds, yes, and thousands of villages there are in India in which the message has been heard but only a few times?

After ten days of such a fine outing, the camp broke up and all returned to Damoh. It was a good time. It is really the only time of the year when the orphanage boys are not at their work. They appreciate this holiday.

On the two Sundays in camp the preaching and communion service was held under a large banyan tree. It was Mr. Rioch's last camp with the boys. In a few weeks now he starts home for his second furlough. He has done a great work here in the Damoh Orphanage. He needs a change. He needs a rest. We shall think of him as we go into camp next year.—Ray E. Rice.

#### A BRIEF HISTORY OF THE C. E. IN THE CENTRAL CHRISTIAN CHURCH, CINCINNATI.

It was in the year 1881 that Christian Endeavor had its beginning in a city in the far northeast. Later on its influence began to spread and reached this western country.

We are indebted to Brother Walter Burns, of St. Louis, Mo., for information concerning this movement; as he never failed to speak of it while visiting the mid-week prayer-meeting in Central Church. About this time being the year 1884, Brother J. Z. Tyler came to succeed Brother E. T. Williams as pastor of the church. Brother Williams had organized a society known as the Christian Workers' Union, which was very similar in its purposes to that of Christian Endeavor, but having no pledge. This society had done excellent work in both the church and Sunday-school.

Brother Tyler was enthusiastic for this new movement, having just received the appointment of Secretary for the State of Ohio from the United Society. Under his leadership we were not long in adopting Christian Endeavor into the church. Many of the members who had been in the old society were backward at first in signing the so-called iron-clad pledge, but in time all of them were re-enrolled and many new ones added.

The Society has had its ebb and flow of successes, but has never failed to maintain an organization. It has always had for its

motto that of Christian Endeavor—for Christ and the church. It has always been closely identified with the Sunday-school, many of its members being efficient workers in this department of the church, assisting in evangelistic meetings, taking care of mid-summer evening services and never allowing the church to be closed at this time.

The Society has always been loyal to missions, both at home and in foreign lands. About fifteen years ago a permanent organization was effected to do more efficient work along these lines—during these years have contributed annually toward the support of a boy in the Orphanage in Damoh, India—giving liberally to schools, stations, and hospital work, and has ever been responsive to the demands coming from the home land.

May Christian Endeavor always be a factor in the working interests of Central Church.—B. P. Emley.

### BOOK NOTICES.

**CAMPAIGNING FOR CHRIST IN JAPAN.** By Rev. S. H. Wainwright, Publishing House of the M. E. Church, South, Nashville, Tenn., and Dallas, Texas. A book of 170 pages.

An interesting and informing account of experiences in Japan.

**PUSHING THE WORLD ALONG.** By Geo. P. Rutledge. Standard Publishing Co., Cincinnati, Ohio. 172 pp. Price, \$1.00.

This is a book of nineteen well-written, pointed, helpful, practical sermons. It ought to have a wide reading. The illustrations are particularly good.

**STUDENTS OF ASIA, THE.** By Sherwood Eddy. New York: Student Volunteer Movement; pp. 223, 12mo; fully indexed; 16 illustrations; Cloth, 50c., prepaid.

The chapter titles are as follows: The Awakening of a Continent; The New Education in Asia; Student Life in Japan; The New Generation of Chinese Students; The Students of India; Student Leaders in National Regeneration; Successful Methods in Student Work; The Call of a Continent.

**THE SUNDAY SCHOOL AND CITIZENSHIP.** By Nannie Lee Frayser. Standard Publishing Co., Cincinnati. Fifty cents.

Miss Frayser has written a valuable book, a book that should have a wide reading. Children trained in the Sunday-school from their infancy make good citizens. On this ground, if there were none other, the children and youth in every community on earth should be brought into the Sunday-school and taught all things that pertain to life and godliness.